THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

"To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots."

Free and independent India is neither really free nor truly independent though the alien British have quit the country. On every hand we see exploitation: Government servants from peons and clerks to many heads of departments are exploiting the situation. While the organised Government is led by a man of unimpeachable honesty, moral and intellectual as well as financial, Pandit Nehru is not getting the support he deserves. His patriotism is applauded but his example is not copied.

Inflation may be a natural product of after-war conditions prevailing in many countries of the world but the avid black-marketeer and the covetuous money-maker are adding to the burden which inflation lays upon the nation.

The period since the Indian peoples gained their liberty from foreign rulers has revealed their numerous weaknesses. The desire to do good to the country is absent; most are self-centred, concentrated upon making money so that they can enjoy. The teachings of Gandhiji are forgotten or are only paid lip service. Strikes by the working-class and lockouts by the capitalists; party politics dividing party politicians more than is good for the country; impulsive actions and grand paper schemes on the part of many publicists and reformers;—these things (and there are others) cause instability and spread a sense of

insecurity, leading to mass excitement. Psychic inflation is worse than its monetary counterpart, and the orgy in moral disarray is worse in its results than are disorders in the financial and the economic spheres.

Intoxication has followed political victory and problems forced on the Country by the partition have thrown the ranks of the people into confusion, including a large number of members of the Indian National Congress. This is due, let it be admitted, to weakness of character. But some stabilising influence has become imperative. What is the best of such influences?

The large-scale national frenzy manifests in and through an unholy greed for money. Greed is a gate of Hell and brings forth lust and wrath. These dark powers energise minds and hearts to be exploiters. The best and most stabilising influence is a right perception of the infallible Law of Karma—as you sow so shall you reap. The most lucid as well as profound Teacher of this Law is Buddha, and he asserted:

> By this the slayer's knife did stab himself;
> The unjust judge hath lost his own defender;
> The false tongue dooms its lie; the creeping thief
> And spoiler rob, to render.

Let our people, at least a few among them, perceive that the interdependence of Humanity is the cause of what is called Distributive Karma, of which National Karma is but a part, and that

> the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce.

Not without a visioned purpose have Sages and Saints emphasised the teaching of Karma. Thus say Jesus and Paul:—

> Do men gather grapes of thorns, or figs of thistles?...I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. *Matthew* VII. 16; XII. 36.
>
> Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. *Galatians* VI. 7.

And this is in the *Koran*:—

> Whatever misfortune befalleth you is sent you by Allaha, for that which your hands have deserved. XLII.29.

Beneficence would result if our people began to understand that "rigid justice rules the world," that "the pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn."

SHRAVAKA

THE PLACE OF OCCIDENTAL CULTURE IN FREE INDIA

[As our readers have learned to expect from **Shrimati Lila Ray,** the implications of her thesis in this thoughtful article are wider than its caption would suggest. She brings out the human quest for values. Shrimati Lila Ray offers us an inspiring hope of a Free World inspired by " the new world tradition of humanism, born in India and incarnate in Gandhiji. "—ED.]

In the past we have heard much about the conflict of cultures, Eastern and Western, Oriental and Occidental. But there have been, both in Europe and in India, minds and hearts strong enough to pass through and beyond the surface strife to a region where it was possible to perceive the essential unity of the effort made by the human spirit to grasp the meaning of our existence in its cosmic setting and to evolve a set of values which could act as a navigation chart on the strange and many-splendoured seas of life. The human mind, like this planet, presents a continually changing face during its multiple revolutions, a face neither Western nor Eastern, Northern nor Southern, a face that is a facet of the struggle of our species to discover and fulfil the purpose for which it was created.

That differences should be underlined and misunderstanding accentuated by political conflict is inevitable. Differences are so absurdly palpable. It is so easy to fasten upon them for purposes of propaganda among people of coarse perceptions. Diversity is always more obvious than unity, for values crystallise into general traditional codes and such codes show regional variations that become the distinguishing characteristics of social groups and societies. The differences are differences of emphasis, inflection and rhythm. These change internally also with the alteration of circumstances in their locale. The French tradition differs from the English and both from the North American, yet all are recognisably Western. The values prevalent in Shakespeare's England are not those which dominate England today yet they are recognisably English.

Parallel variations can be easily pointed out by any student of Indian social conditions. In general, Europeans acquired their values from Greece, Rome and the Bible. India acquired hers from Dravidian, Aryan and Islamic sources. Christianity is not, however, foreign to Indian soil. There were Christian settlements on the Malabar coast long before the conversion of Constantine and a continuous tradition exists. Roman and Greek influences came, if not with Alexander, with the British. They have left their mark on the laws and thought of the country.

The political ascendency of modern European nations has given them added force and influence and Western values have played their part in the achievement of India's freedom. As handled by Mahatma Gandhi they have proved not to be antipathetic to India's own values in practice.

Free India is not the product of an exclusively Oriental culture. Occidental culture has made a permanent and ineradicable contribution to the achievement of that freedom; it is an integral part of it. Aryan, Islamic and Western thought have combined like atoms of Hydrogen and Oxygen to form the waters of her liberation. Each has made its just contribution, none dominates, and a new element has emerged, an element which reflects the essential unity of the human mind and gives rise to a broader humanism than the world has ever before sought to practise. It restores us to a sense of the uniting bond of man's estate and compasses within its scope the best of all regional cultures. The existence of this new world tradition is as indisputable a fact as the oneness of human destiny and the indivisibility of our globe despite criss-crossing lines of latitude and longitude.

Modern India, by reason of her geographical and historical circumstances, has been the theatre for a mighty confluence of cultures that has made of her a world in miniature, a weltering, turbulent world of incongruities and incompatibles, chaos and contrast, lurid, ridiculous and tragic. All these diverse and often warring influences have played their part in the formation of India's present character and the characters of her great leaders. Only in such a world and in such a country could a man of Gandhiji's stature have been born. In him, integrated into a harmonious personality, we see a perfect and complete synthesis of all the composite factors and in him and through him has come into being this humanism of which we have spoken, as a new and unpredictable element in world affairs.

Free India faces a world divided against itself as never before. Her new humanism is threatened with disruption within and without. It is her misfortune that at this perilous juncture she should be without the guidance of her great liberator; his disciples, few as they in fact are despite the multitudes which pay him lip homage, are fighting against heavy odds. Enough of Islam has broken away to form a new and exclusive State; Aryanism is in peril of degenerating into a fanatic and narrow Hinduism. Certain attempts are being made to efface or deface evidences of Western influence. *India is once more in danger of spoiling her salvation for a fierce miscreed*, as Keats so beautifully put it.

Outside India also the world has been split into two armed and hostile camps, each living under the fear of an annihilating war. There is a tendency to identify these camps with the Eastern and Western hemispheres; Eastern Communism is a

phrase that is appearing in the press with increasing frequency. Yet those with experience of the new tradition of humanism which Gandhiji has created know that the ship of humanity can pass safely between the Scylla of World Communism and the Charybdis of World Capitalism under the sail of a third and humane ideology, though if the crew be mutinous the possibility will recede swiftly into the realm of wish-fulfilling dreams.

What matters to the common man all the world over is the presence or absence of honesty and kindness, justice and order and honour in his daily life, not ideological arguments with hair-splitting niceties. These have no practical importance. Whether a man is kind from an agnostic pity that sees all of us as inmates of a planetary concentration camp with the gas-chambers of death our certain destination or the vision of the yogi who beholds the living god incarnate in every sentient thing, is, in humdrum everyday living, immaterial. A cruel act is a sacrilege and remains a sacrilege whatever the label or interpretation affixed to it. *Our problem of problems is to resolve our conflicts in a manner that imports our dreams of kindness and order and justice into the world of actuality and establishes them as realities.*

There are two very practical test questions which, because of their universal applicability, can guide us as plummets, sounding out a channel for a judgement that must of necessity pioneer. The first concerns the individual. Does Free India offer manhood and personality to the individuals lost among her dumb millions? If so, to what extent and how? Is it being done as Europe sought to do it, by destructive, hate-motivated political movements? It does not matter whether the protagonists in these movements are Hindus and Muslims, Fascists and Anti-Fascists or Communists and Capitalists. The question is: Is this strife what we want, what we aim to accomplish? Does it speed us on our way to our ultimate objective or does it lead us through horror and suffering down blind alleys to get out of which we shall have to retrace our bloody steps? Free India must not be Europe in defeat, in its completest failure. She must not reject the individualism that Europe has rejected, the individualism of free growth and the discipline of free labour.

The other test question is: Is the country being governed with or without violence? A government of all the people, by all the people and for all the people will show the nearest approach to non-violence. Each individual citizen will feel the maintenance of peace and order to be his personal responsibility and only a small specialised police force will be required to assist him and control the dangerously abnormal few. Jails will be, as Gandhi perceived they should be, therapeutic institutions. A nucleus of skilled staff will be the only standing army and conscription unnecessary. The people of the country will constitute a vast

voluntary militia, ready to rise to a man at a moment's notice in defence of a State which is their own. There will be no detention, legal or illegal, without trial. The modern Police State differs from its many predecessors only in the novelty and thoroughness of its methods and is one more proof, if proof is needed, that the thoughts of men are not as diverse as their customs and costumes and colours. It is improbable that the police of a Nero or an Aurangzeb were less feared than the police of a Hitler or a Stalin. Police States are neither Oriental or Occidental; they have invariably come into existence in a greater or less degree wherever despotism of any kind has ruled a portion of the human race in the East or in the West.

A country which offers manhood and personality to each of its citizens in a satisfactory way will not lack defenders; and men of all colours, creeds and nationalities will be among them. Thus our two questions become complementary. The new world tradition of humanism, born in India and incarnate in Gandhiji, in achieving which India emancipated herself from a galling bondage, holds out the hope to us of such a country. It is quite likely that twenty years hence India will be as reactionary as Russia twenty years after 1917 but there is always the chance that she may not be. Free India, to me, means the possibility of a Free World, neither Eastern nor Western, Oriental nor Occidental, a world in which these terms will have only historical interest. In such a world the prevailing mentality will be the wholesome mentality of a liberated race.

LILA RAY

LANKA

The *Ramayana* is "riddled" with several riddles for research scholars in Sanskrit literature. A learned author has essayed to resolve one of these; namely, the identification of Lanka, which popular belief associates generally with present-day Ceylon. In his opinion, based on the epic's text, however, there is the possibility, almost bordering on certainty, of Lanka being situated in what today is the Central Provinces, somewhere near the Amarakantaka Peak. And this is discussed with cogent philological and topographical reasons in *Location of Lanka*. by Sardar M. V. Kibe, available from M. M. Kelkar, Poona 2, for Rs. 2/-.

There is a little overlapping in the presentation of the facts of the argument which, it may be hoped, will be avoided in a second edition; as also the publisher's advertisement on the back of the map in the body of the book, absolutely out of place in a scholarly work of this kind.

G. M.

THE ORIENT AND THE OCCIDENT PSYCHOLOGICALLY

[It is the traditional Western view of the " unchanging East " which **Mr. Merton S. Yewdale,** writing from America, expresses here. The modern East is neither so self-contained nor so resistant to foreign influence as it doubtless appears from the other side of the world. Just as Japan in the last century swallowed Western prescriptions indiscriminately, to her own and the world's cost, so today other Eastern countries, and India particularly, are adopting Western view-points and practices without discrimination. The professed dislike of the Occident is in most cases sheer verbal bravado. India is in a fair way to acquiring a Eurasian mentality unless she bases herself firmly on her traditional culture and refuses to be stampeded into acceptance of the different until she is well assured that it is also the better.—ED.]

Thus we observe that Oriental philosophies attest the perpetual flux of things while Oriental races remain fixed. And that while Occidental philosophies strive to establish stability in customs and manners, the peoples of the Occident know no rest from one end of life to the other."—ELIE FAURE

For centuries the Orient and the Occident have sought a better understanding of each other. A twofold process has been going on, the East exercising a spiritual influence on the West, and the West, a material influence on the East. At the same time that the individualism of the West has made progress in the East through its scientific organization, the spirit of Oriental universalism has gained ground in the West, with the result that East and West have drawn closer together. But it is ironic that they came face to face through the medium of the world war. Now they are regarding each other at close range, but with very different feelings—the West with a feeling of anticipation, the East with one of apprehension.

The Occident is envisaging the prospect of further study of the Orient by sending additional representatives in the fields of economics, education, industry, religion, business, social science, medicine and health, with a view to contributing further to the modernizing of Oriental peoples, to the raising of the living standard of the Oriental masses, and also to the bringing into practical realization of the Occidental conception of One World.

The Orient, on the other hand, is preparing to oppose any invasion that would threaten its ancient civilization and likewise to resist any attempt to impose on it a scientific system which would not only dislocate its equilibrium but also subject it to a philosophy of life that emphasizes material striving and that regards war as a legitimate

means of settling disputes among peoples.

The question arises: What is it in the Occidental and the Oriental natures that causes the one to be aggressive and the other to be resistant? In studying the question, it is not with the idea of trying to demonstrate the superiority of one over the other; there can be no question of superiority. The West and the East are merely different—one of the many pairs of opposites in a world that is formed on the basis of opposites.

Metaphysically, the Occident is masculine, and distinguished for its activity, individualism and reason. The Occidental sees the world objectively. He regards himself as distinct from Nature and in opposition to her. His aim is to compel Nature to yield to his intellect under the direction of his will. He lives ever in the thought that man was created to be the master of Nature, and he strives constantly by study and experimentation to increase his mastery. For him this constitutes progress, which is brought about by discovery and invention, and particularly by organization and machinery with which to produce goods of finer quality, in greater quantity and at higher speed. The activity of the Occident reveals itself in seeking for power.

Its individualistic spirit is manifested in the desire of individual persons or nations for recognition of their powers and achievements. As a result, there is constant striving, and the desire to excel takes the form of competition in the race for supremacy. Excellence in performance, intelligent organization and highly developed efficiency reflect the Occidental ideal of perfection. The eyes of the Occidental are ever directed forward—upon the powerful contenders in the race. Thus the Occidental admires victors—those persons of action who have succeeded in gaining positions of power and fame, especially rulers and military leaders. But he is also stimulated by the sight of other persons who have risen to wealth and prominence in their respective fields of effort—in sports, entertainment, industry, big business and organizational work. To the Occidental, those who triumph in the material or intellectual world are the true heroes, models for emulation. The Occidental seeks to find himself in the outer world, and thus the flow of his psychologic energy is centrifugal, from himself to the objective world. It is in this world that he tries his own strength and tests it against that of others.

The intellectual spirit of the Occident is shown in the great value that is set on the achievement of the human mind in discovering new secrets of Nature, in creating new things which contribute to the betterment of material and intellectual civilization, and particularly in enlightening itself as to religious superstitions and unscientific beliefs concerning life and the universe. Accordingly, the Occidental's preference is for natural science, which

he regards as the most effectual weapon in the war against superstition and ignorance and as the sole means of increasing our knowledge of the physical world.

The Occidental believes in the power of his reason. It is reason, resulting from the exercise of his conscious mind, that underlies the driving power which sends him out of himself and into the objective world. And just as the direction of his practical effort is from himself outward, so his thought-process is from the particular to the general—the inductive polarity of all scientific thinking. For example, in undertaking to discover a new medicine, the scientist uses his conscious mind and employs the inductive method of reasoning. He begins by collecting facts and elements that are presented to his sense perception, after which he compares them one with another, noting similarities and dissimilarities and selecting those which are alike in qualities, uses and function. Then he proceeds to formulate a generalization or a law, that certain things which possess such qualities will function in such a way. This is the scientific method of arriving at knowledge, and it forms the basis of education in Occidental schools and colleges. Also, it is the method of procedure which is employed in the approach to all problems, whether personal, social, scientific, business, civic, professional, or economic.

For the Occidental the outward world holds the immediate reality. Indeed, he lives in it so completely that he is frequently but little aware of the world within himself; at times, he is rather fearful of it, not only because it draws him away from his accustomed world, but also because of his feeling of the unreality of his inner world, with its visions, its flashes of intuition and its telepathic and clairvoyant powers, which seem to him to border on the supernatural and the fantastic and to bear but little relation to his life in the objective world. In his inner world, his reason is at a disadvantage, and he wanders there uncertainly. Western scientists are distrustful of intuition and are loath to accept as valid any judgments that result from revelation. They accept only the conclusions that can be verified by experience and reason. In view of the startling successes which the Occidental has had through the use of his reason, he has been led to believe that all things are possible to him and also that he is master of Nature except for a few fundamental laws which are designed for his protection.

Psychologically, the belief of the Occidental that his life is but a single adventurous journey between the day of his birth and the day of his leaving earth to enter upon an eternity that has no future relation to his previous earth life, is the source of his intense desire to achieve his aims in the relatively short time allotted to him. Thus, while mighty material and intellectual civilizations continue to be created, " the peoples

of the Occident know no rest from one end of life to the other." For where there is undue striving to satisfy the ambitions of the self, the spirit is kept in a constant state of unrest and deprived of its needed periods of serenity. The Occident is geared for activity, and its problem is to regulate and control its driving power in order that it may not exhaust itself and impair its own spiritual life.

Metaphysically, the Orient on the other hand is feminine and distinguished for its passivity, universality and intuition. The Orient is symbolized by water, which in turn symbolizes female elements everywhere and also the universal matrix or the "Great Deep." As the ocean is, so is the Orient. The ocean, like the soul, is deep, mysterious and difficult to fathom. In its accustomed state, it is quiet, calm, peaceful, contented, indolent, passive. It never strives of itself. When it is disturbed, it is by outside forces. The wind may whip it up until it is covered with rolling waves. But they are only on the surface. Three feet below, all is quiet. When the wind subsides, the waves slowly disappear and the surface becomes smooth. The earth also may disturb the water by a tidal wave caused by an upheaval in the ocean bed, and the water flows up on to the land. But when the force of the upheaval is spent, the water begins its return to its home in the ocean. Thus it is, by analogy, that at various times the air of the Orient is filled with ideas, theories and doctrines from distant lands, that stir up the Oriental peoples, bringing undulations on the surface of their minds. Whatever is welcome, they accept. Whatever they reject lingers for a while in the air and finally disappears and the peoples return to the even tenor of their life. Also by analogy, when drought, flood, famine and disease come upon the land, they accept them as natural manifestations in earthly existence and with the philosophic reflection that everything must be accepted and endured in a world of change and illusion. "Oriental races remain fixed."

The Oriental is born with a sense of universality—the feeling that he is an integral part of Nature; he feels himself to be one with her. The beasts and the plants, like himself, are all manifestations within Nature's unity, differing only in form, self-expression, and purpose. Thus he does not stand in opposition to the objective world and he has no wish to overcome or control it. His desire is to understand it and to adjust his life to it; his aim is not power over all living things, but complete harmony with them. He seeks to lose himself in Nature, to listen to her, to yield himself to her and also to feel her as blending with his own life. He lays himself open to the penetration of the universe and he is stimulated by the infusion of Nature's energies into the harmonies of his inner consciousness. His attachment is primarily to the universal, and from the Infinite

comes all his feeling for living things.

Accordingly, the Oriental abhors individualism, which sets him apart from Nature and from his fellow-creatures. He has no ambition to rise above the masses and to stand out as a celebrity. Neither is he seeking forms of competition in which to triumph over his adversaries. In his earth life, he feels himself to be merely a unit in a mass of human beings; in the life of the spirit, a soul who is part of the Universal Soul. His vision is directed into his inner world. It is not material but spiritual progress which he regards as the fundamental purpose of life. The flow of his psychologic energy is thus centripetal, from the outer world into himself.

It is within himself that the Oriental develops his intellectual and spiritual strength, and it is in the world of ceaseless change that he tests it. His heroes and his heroines are the men and the women who have lived richly in the world of the spirit. Of the physical world he is a little fearful and thus he has left untouched many of the resources for the betterment of physical life which Nature has provided for him. In the normal course of life he avoids all striving; first, because it runs counter to his particular psychologic current of energy which flows from the outer world toward himself, and secondly, because of his belief that whatever remains unfinished in his present life can be completed in some later earth life.

In his thinking, the Oriental proceeds from the general to the particular, that is, from the Universal Mind to his own subconscious mind, the seat of intuition. It is largely by flashes of intuition that he is guided throughout his life. The course of his thought is therefore deductive: it draws rather than propels. It is the maternal rather than the paternal. The Orient is attuned to the world of the spirit and its problem is to regulate its involutionary movement in order that it may not draw back too far into itself and thereby lose the benefit of many of the modern advantages in practical living that have been gained through science.

It is one of the great truths of science that nothing can ever be lost in the physical world: things can be transformed but never annihilated. It is also an ancient truth that nothing that man has ever known can ever be forgotten: it is all held latent in the subconscious mind and emerges in times of necessity. Nothing is clearer than that the metaphysical sequence of creation still remains in the human mind. Thus: The loftiest metaphysical conception of the human mind is that of Divinity. From Divinity comes the idea of One Indivisible, whence comes the idea of One Divisible; and from One Divisible evolves the idea of Two, from which all things come. The universe in which we live is constructed on the basis of pairs of opposites—light and darkness, evolution (coming forth from the

Infinite) and involution (returning to the Infinite), intuition and reason, male and female, etc. Man and woman in union are the perfect symbol of One Divisible, or Two in One. They are engaged in a single cause, yet they are two distinct personalities. As time passes, and there are changes in both, readjustment has constantly to be made. It is not possible for one to absorb the other, neither is it productive of the highest good when one completely dominates the other. Neither can the woman become exactly like the man nor the man like the woman. Yet unity is preserved and the work of the species continues through study of each other, intelligent understanding of their problem, and resistance on the part of either when there is danger of one's being completely overcome and ruled by the other.

If half the people of the world were to be destroyed or assimilated by the other half, it would not be long before the new mass of human beings would divide into two parts—two new opposites. Life is the action between living pairs of opposites. Unity is not unanimity and identity, but spiritual agreement among earthly differences. One World means unity in the spirit, but differences in all other manifestations of life, which must be adjusted continually.

Thus the Orient and the Occident can never become one, if by *one* is meant the conquest or the assimilation of either by the other. Divinity alone is One. In earth life, the cosmic arrangement is Two. The Orient and the Occident *can* become one, but only as two in one—two different and natural elements in union. No plan for human unity which goes contrary to the universal design of opposites in the physical world can hope to succeed. Spirit alone is the unifying power that can bring about One World.

MERTON S. YEWDALE

WHY MILITARISM?

Aldous Huxley's Introduction to Richard B. Gregg's simple but dynamic brochure, *Training for Peace: A Programme for Peace Workers* brings out a valuable point.

> Always we delude ourselves with the belief that we can make the best of both worlds—that we can realize our splendid ideals by methods which will not call for any irksome restraints upon our passions and appetites.

"If one wants peace," he writes, "one must 'care for those things which make for peace.'" He puts the responsibility for international relations where it belongs:—

> ...if we expect the government which represents us to behave pacifically in international affairs while we ourselves behave militaristically in business matters and towards our family and friends, we are merely fools.

THOUGHT AND INTUITION

[The valuable paper which we publish here, read at the All-India Philosophical Congress held late in December at Bombay, is by **Dr. Jehangir N. Chubb**, Professor of Logic at the Elphinstone College, Bombay, whose challenging article, "The Value of Metaphysics," appeared in our January 1948 issue. It is the Indian tradition in philosophy which Professor Chubb defends here and it is therefore not surprising that on so many points he should come so close to the position of ancient Theosophy, restated by Madame H. P. Blavatsky in the last quarter of the nineteenth century. When he proclaims thought inferior to intuition, he is saying in other words what she wrote in *Isis Unveiled* in 1877 about reason and intuition, *i. e.*, that

reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit....reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct....Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies.

Again Dr. Chubb in his own words puts the same great truth which Madame Blavatsky expressed thus: "Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space."

"The time will come," Madame Blavatsky added, "when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty."

—Ed.]

"Mind has to cease to be mind and become brilliant with something beyond it."—Sri Aurobindo.

By intuition I mean a direct perception of a truth or fact. It is an immediate grasp of things, a comprehension which is not analysis, a form of warm and intimate experience in which elements are not separated out and which is not the result of piecing together elements previously separated.

Intuition, as so understood, is present in all experience as an indispensable background and its presence can be readily detected in that mode of experience which we term knowledge, in which something is said to be comprehended or understood. Understanding implies some form of unity or wholeness; it is of an object that is in some sense *one;* otherwise there is nothing definitely presented to be understood. Hence comprehension cannot be merely discursive, as, through mere analysis, or separation of elements, there is no perception of a whole.

Intuition is thus an ever-present fact in all knowledge. It is that which is immediate in all acts of knowing, whatever be the object known; the "standing judgment" of Bosanquet of which all inference is at best a partial explication. Now the question I propose to discuss is this:—While thought cannot exist without intuition, can intuition exist without thought?

The question stated in this way appears deceptively simple and may, if superficially treated, also yield a too easy answer in the affirmative. It is obviously possible to grasp a thing immediately as a whole without going through the process of analysis. This is what is known as having an insight into the nature of something, and though such an insight may not be complete, it is, as far as it goes, immediate in the sense that the truth or object seen is grasped in a single act and not as a result of a succession of acts dealing with distinguishable parts or aspects and their interrelations.

The question I wish to discuss is a very different one and may be developed thus: Even when there is no explicit thought process, thought is implicit in an act of intuition, as can be seen when the content of intuition is elaborated in words. For the present I am leaving out of consideration that intuition, if it exists, whose content is strictly ineffable and therefore cannot be described or put into a judgment. To think is to describe or to assert a subject-predicate relation through a reason; hence an intuition whose content can be described contains thought either explicitly or implicitly. There is also the question of validity or verification. Intuition may grasp a content without an explicit thought process; but can the truth of what is immediately seen be established or guaranteed even to the person who has the intuition, without the sifting, systematising and relating work of analytic thought? The question therefore may be summed up thus: Is intuition which has not been subjected to an explicit analysis inwardly complete and self-explaining or is the work of thought necessary to clarify and enrich its content and to estimate the degree of its validity?

In the case of our normal intuitions in everyday life, in scientific matters, and even relating to so-called philosophical truths it is, I think, fairly obvious that intuition depends on thought. The immediacy with which we grasp relations among facts, scientific generalisations and the abstractions of philosophy must, in order to validate itself, become a mediated immediacy or else it remains a vague apprehension or feeling, as Bradley would say, below the level of relations and not an experience that has risen above and assimilated into a richer content the analytic scheme of terms and relations.

The purpose of this paper is to show that this dependence of intuition as it operates under certain limitations, imposed by the defects and obscurities of the mind which

it uses as an instrument, is true of intuition at the level of philosophy, as philosophy is understood by most Western thinkers, as an intellectual activity of constructing beliefs into coherent systems, as a mode of speculation or ideal construction, which is claimed on the authority of the intellect alone to be true of Reality. The proper quest of philosophy is the knowledge of Reality or Truth regarded as an absolute Value. When the Truth consciousness is corrupted and reduced to the level of belief, then intuition is obscured and has to rely for clarification and validity on the process of analysis. Thought which, as speculation, implies an obscuration of consciousness has to be called in to illumine and remove some of the shadows of the dark region in which it works. *European thinkers who have accepted the Greek and rejected the Asiatic tradition in philosophy cannot conceive and do not even suspect the possibility of a purified intuition at a radically new level of consciousness in which the activity of thought such as they are familiar with in their philosophising is wholly dispensed with.*

Speculation is the first act of the human mind in its search for Truth and as such it is the action of what may be called, at the human level, a primitive intelligence. It is a kind of reflex action resulting from a superficial layer of human intelligence and, as a consequence of this, certain truths or ways of conceiving Truth become for the mind fixed and logically stable and it is incapable of conceiving how these fixed notions can be corrected and overcome. One such notion is that the self is an incompletely organised whole or unity of its psychical states, the partial unity being achieved through the continuity of teleological interest, thus confusing the true Self, which, as the Upanishads say, is *to be realised* through meditation with the unregenerate chaotic self which one is familiar with at the beginning of the true philosophical quest. Philosophy as speculation is not the action of the awakened intelligence which is as different from philosophy as the normal intelligent reaction to a physical stimulus is different from the reflex action of the organism.

Intuition in the Truth consciousness is free of Thought and in fact comes into being only when the thought process ceases. Philosophy is a response to a challenge which is nothing short of the absolute Truth. It is our answer to the pressure of the Infinite on our conditioned consciousness. In order that our response may be adequate to the divine stimulus, it is necessary that it should not be conditioned and corrupted by the egoistic consciousness that brings to bear on every situation it meets the vast deposits of its *rajasik* and *tamasik* nature in the form of unregulated desires, restlessness, frustration and the conceit of knowledge without the reality. We can not approach Truth with the burden of obscure impulses and chaotic desires.

It is not everyone who, through

the possession of a subtle mind capable of spinning out concepts, is a fit aspirant for divine wisdom. In fact, the philosophical quest or the search for Truth properly begins only through *vairagya*, the inward detachment from the chaotic current of life, or through a deep self-awareness in which a shifting of the centre of consciousness from the unregulated welter of psychical states to the serenity of the Witness or *Sakshi* attitude has already, in some measure at least, been achieved. It is commonly acknowledged that whenever anything important is to be understood it is necessary that the mind should overcome its habitual restlessness and cease vainly chattering with its impulsive and ill-conceived ideas. Without a certain measure of silence and self-recollectedness the mind is incapable of anything beyond the most superficial comprehension or form of action.

Now if the silencing of the mind is a necessary condition for the comprehension of any problem, how much more does the condition become imperative when the purpose is to enter into communion with Deity or to comprehend the absolute Value, which gives significance to the totality of existence! In this, which is undoubtedly the supremely important quest and one which endows with meaning all other actions of the mind, the demand is not merely for an action that will stay the first precipitate response of the conditioned mind, but for an action that is much more radical, leaping beyond the field of the known and the familiar. The demand that God makes on man as the price of our entering into union with Him is a *total silence* not merely of the mind but of all parts of our being, or, in other words, a total surrender and consecration of all that we claim to be ourselves, the forgoing of our separative lives and egos, the relinquishing of all the unregenerate insistences of our physical, vital and mental nature. We have to lose ourselves and allow our limited personalities to be completely replaced in order to discover our true individuality in the being of God.

To understand Truth, therefore, the mind has to fall totally silent or become merged in the Witness and Waiting consciousness. This understanding, therefore, does not come into being through the medium, or with the assistance of the mind's laboured action of constructing systems of ideas. It blossoms spontaneously in the still and expectant consciousness that aspires for the revelation of Truth but adds to the Truth's descent into the being nothing of its own formation that obscures and distorts the Light and limits its fulness.

The discovery of Truth is thus at the same time the discovery of the Self as pure consciousness beyond all thought. Knowledge of Reality is Self-knowledge, or, as the Upanishad puts it, "To know Brahman is to become Brahman." Self-knowledge implies a total regeneration of the

individual and the emergence of a divine status and poise of the Self which was not even suspected before. Knowledge of Reality being Self-knowledge, there is here no knowledge of, or about, an object as a mere speculative construction of a system of terms and relations that is held to be true of Reality for ever beyond all relational construction. Instead we have what Sri Aurobindo calls "Knowledge by identity" or, to use a Sanskrit term, *Aparoksh-anubhuti*, or the speechless and mind-transcending *darshan* of Truth.

In this knowledge by identity, intuition becomes free of its limiting conditions, of its admixture with the groping action of the partially illumined mind and emerges in its pure form as a self-subsistent mode of consciousness, or rather as Consciousness itself, freed from a false identification with the limiting modes of the mind. It will thus be seen that Consciousness, by which I mean the Self-luminous Seer of all things (*drshta*) is distinct from the mind which is the Seen (*drshya.*) It is the pure intuition in which the content intuited is not an Object which is merely a hypostasised concept, the empty Ontological being of European Absolutism, but the Subject itself, or a transcendent Reality revealed directly and inwardly to the subject in a manner transcending the conceptual grasp of things and in a sense incomprehensible to it.

Bradley and those who belong to his way of thinking recognise that Reality cannot be known by the mind and, since philosophy for them functions purely at the intellectual level and they do not recognise or even suspect that, through yoga, consciousness can be transformed and opened to an influence that transcends the highest activity of the unregenerate mind (in which I include Bradley's own philosophical activity), their philosophy naturally ends in a kind of agnosticism and a pseudo-mystical attitude which identifies mysticism with the state of mind induced by the intellectual perception that the intellect can shed no light whatever on the nature of Reality.

The Real is unknown and unknowable only if knowledge is limited to the field of the mind, but it can be and is revealed to the pure intuition in which the Seer abides in himself detached completely from the seen. From it, as the Upanishad says, "the speech turns back together with the mind unable to reach It"—the speech and the mind, it should be noted, not the consciousness which goes beyond the mind. It is not the Real as such but the Intuition of the Real which is ineffable in the sense that it cannot be adequately represented in words, at the level of concepts.

We have finally to consider the relation between the pure Intuition which is at its summit knowledge by identity of the ineffable Real and the process of thought. While Intuition can dispense with thought, it is yet related to it, as the Sages to whom the Truth is directly revealed

do attempt to communicate it in terms of concepts familiar to the mind's way of looking at things. The relation therefore has to be clearly understood.

Thought does not necessarily disappear on the emergence of intuition but its value and function from the point of view of the Seer are completely transformed. Previously, in the unregenerate mind, it was an important factor making an essential contribution to the total knowledge. Here, too, intuition was merely an insufficient element in knowledge and not its sum and substance. Now thought becomes a subordinate instrument for expressing figuratively at the level of concepts the content of intuition, which is self-sufficient independently of such expression. Intuition now is the whole of knowledge and owes nothing whatever for its consummation to the process of analysis. Further, thought ceases to be a laboured process of piecing together a speculative system based on guesswork, fragments of clues and vague intimations breaking through the resistances of the animal mind. The spiritual experience generates an effortless logic which consists in merely attending to and reading off whatever is encompassed in the experience, like a man who is asked to describe the different objects lying in the field of his vision with which he is familiar, but which, through the directing of attention, he has necessarily to single out in succession.

The struggle and the tension having totally ceased, thought becomes an instrument for communication and is no longer employed in the futile attempt to enmesh the ineffable Truth in the network of its limited categories. To think from the background of pure Intuition is effortlessly to translate into terms of thought, as far as such a translation of the supra-rational is possible, that which lives independently of all translation, very much in the same way as one translates a sentence from one language into another when both languages are well known. When a particular thought is expressed and completed in relation to the situation in which it is called forth, it does not settle down as a sediment or deposit in Consciousness, entering into and creating or strengthening a pre-existing groove in the substance of consciousness but, having fulfilled its purpose, is spontaneously purged or runs out like a drop of water placed on a lotus leaf.

Since Truth can only be understood through a radical transformation of consciousness in which the thought process of the unregenerate being is brought to an end (*Citta-vritti nirodha*), the expression of Truth consciousness in intellectual terms has to be understood as a form of spiritual symbolisation and not to be taken literally as a proposition which is to be entertained merely in order to be believed. Truth cannot be turned into a belief; it can only be symbolised as a belief, for the real intention of the speaker in de-

scending to the level of thought is to create an aspiration in the mind of the listener to rise above thought to the level of the speaker's experience. The intention is not to let the Truth settle down at the level of thought and to affirm or silently consent to all the implications of its unspiritualised structure, one of which is that thinking is a means of knowing the Real.

The word of the Seer does not, in its secret purpose, aim at creating a settled belief so as to strengthen the substance of the mind that, out of the poverty of its being, projects the substitute satisfaction of ideals and beliefs. The esoteric intention is to awaken the mind through a provisional stage of belief to an experience in which beliefs are dispensed with. The word is therefore a Mantra, because a Mantra is precisely that which seeks not merely to instruct or to delight at the level of the hearer's consciousness, but to awaken the hearer to a new dimension of consciousness through the apparent instrumentality of a mode of the very consciousness which is to be transcended. The Mantra therefore is the symbolisation of Truth as belief—with the object of destroying belief in order to realise the Truth.

At the level of thought we can distinguish between symbolic and literal speech. What the symbolic expression of thought is to the truth which it wishes to convey, so is thought itself (not its expression) as a mode of consciousness in the unregenerate being to the spiritual experience which it attempts to contain. Here it is not speech but a form of consciousness that is used as a symbol, and the Truth symbolised is therefore not on a level with the consciousness which introspectively becomes aware of the symbol. *Just as the mind uses language for a symbolic expression of thought, so the spirit uses thought for a symbolic expression of the content of Intuition.*

The true function of belief therefore is completely misunderstood if its content is regarded as knowledge and from it arises the natural error that thought is always necessary to complete an act of intuition. The content of belief is to be regarded as what is *to be* known or realised, as what is placed before the mind, for meditation, in which there is a radical change in the very stuff of consciousness leading to a cessation of belief. Spiritual truths are propounded by Sages not that they may be turned into well-rounded systems of intellectual philosophy, though that too may have a limited value, but that, according to the highest Indian tradition, they may be heard, thought about, meditated upon and realised.

J. N. CHUBB

KASHMIR SAIVISM

[**Shri K. Guru Dutt, B.A., M.C.S.,** Secretary, Mysore Constituent Assembly, lectured illuminatingly at the Indian Institute of Culture, Basavangudi, Bangalore, on October 7th on a not sufficiently widely known facet of Indian philosophical thought. We have published his valuable lecture in three successive issues.—ED.]

III

Modern psychology and psychical research have much to say regarding the multiplicity of selves. The simple empirical conscious self no longer appears as unitary. In the innermost self, every observer is conscious of a continuous silent discourse in which several entities seem to participate. In this inner world of discourse, as Santayana calls it, distinct selves can be recognized which are often in conflict. William James, the great American psychologist and philosopher, whom Whitehead referred to as "that adorable genius" says that it is possible to identify in one's own experience at least four selves: first, the material self as primarily associated with the body, then the social self, next the spiritual self and lastly the pure ego.

Each of these again appears to be composite. Thus he says of the social self—"Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their minds. To wound any one of these, his images, is to wound him. But as the individuals who carry these images fall naturally into classes, we may practically say that he has as many different social selves as there are distinct groups of persons about whose opinion he cares. He generally shows a different side of himself to each of these different groups." Another reputed modern psychologist, Eric Fromm, while analyzing modern tendencies has pointed out in an acute study, *The Fear of Freedom*, that the vice of modern life is the sacrificing of the real self to the notion of the social self.

Psycho-analysts have carried the matter further by their investigations into the subconscious mind. There is in every man the vague region called the subconscious self, full of complexes each of which functions practically like a dissociated element of the self. There are, besides, recognizable groupings, each with a nucleus round which psychic elements are organized, which can be recognized as "shadow" selves. Jung names two of these as the Anima and the Persona. Freud, too, speaks of the Id and the Super-ego. Then again, psychopathology has revealed instances of split and multiple personalities—distinct and mutually exclusive—functioning at different times in the same body. Apart from all these are the powerful

manifestations of the group mind, racial, national, linguistic, professional and so on, endlessly.

It is needless to multiply instances, but what stands out is that no phenomenon appears to be at all understandable unless it is interpreted as being animated by a Self—ultimately the self of the observer himself. This aboriginal "animism," as it might be called, is a basic fact which can never be got over. All language implies it. It is all the same whether the patriot says "England expects every Englishman to do his duty," or the literary enthusiast says "Kannada demands the devoted service of every Mysorean," or the scientist says "Matter shows an inclination to continue in its state of rest or of uniform motion in a straight line unless acted on by an alien force." Every word—force, energy, matter, tree, man, animal—is an animation of this type, the speaker himself endowing it with a kind of rudimentary self.

It is now high time to gather up the scattered threads of our thought. This will involve the use of further terminology, but it cannot be avoided. The Supreme Principle, we have seen, is not a mere actionless static Absolute but the repository of all power, not the neuter Brahman but Maheśvara himself. His dominant aspect is designated Śakti. From one aspect, Śakti is the all-comprehending consciousness (*Prakāsa*) otherwise called *Citi*. The effectiveness (*Siddhi*) of all manifestation (*Viśva*) is through *Citi* alone and this is designated *Svātantrya*. From another stand-point, Śakti is the manifestation of the Self as "I" (*Ahambhāsana*). It is called *Purṇāhantā* to distinguish it from the limited manifestation commonly know as Ahamkāra. It is a matter of everyday experience that the chief characteristic of the manifestation of the Self or "I" principle is reflection or *Vimarśa*. This is the hallmark of the intelligent subject (*Cetana*) as opposed to the pure object (*Jaḍa*). Thus, according to the Trika, the highest reality is *Prakāśa-Vimarśa-maya*, whereas it is only *Śuddhaprakāśa* according to the Vedānta. *Citi* is independently the cause (*Kāraṇa*) of all manifestation through her own desire, *Svecchā*, and is the substratum (*Bhitti*) as well as the material (*Upādāna*) of such manifestation, which takes the shape of numerous subjects with their appropriate objects (*Anurūpa grāhya grāhaka*).

The *Grāhakas* fall into seven classes which have already been briefly explained. Essentially, there is only one basic division which separates the *Māyāpramātā* (in whom the subject and object are absolutely distinct owing to the operation of Maya with her attendants—the five *Kancukas*) from the higher *Pramātās* of the *Śuddhādhva* for whom there is an unlimited subject-object. But Māyā is not other than *Citi*, but a principle of limitation (*Sankoca*), which is itself a mark of *Svatantrya*, being self-imposed. In the stage of Māyā, *Citi* herself becomes the limit-

ed mind or *Citita*. *Citi* descends through graduated *Samkoca* to the level of *Citta*. The aim of spiritual attainment or enlightenment is to reach back to the stage of *Citi*, when the *Samkoca* is laid aside and *Svātantrya* is realized, or rather it is seen that *Samkoca* itself is a manifestation of *Svātantrya* which can be assumed or discarded at pleasure. This is the stage of *Pati* as opposed to *Paśu*. It is attained through recollection of one's own essential state which was never absent and which has always co-existed with all the apparent limitations, but had not been recognized as such. This recognition is what is known as *Pratyabhijnā*. The crucial point in the path is thus crossing over Māyā into the region known as *Śuddhavidyā* in which Selfhood, *Ahantā*, is associated not with the body, gross or subtle, but with words or *Mantra*. Here, *Mantra* is *Grāhaka*, or really *Grāhya-Grāhaka*, a notion which is fundamental for the entire system. If once this is grasped the rest becomes much easier.

The very body of the *Śuddhādhva*, that world of inner discourse which we have referred to, is *Vimarśa* or reflection. But reflection is inseparable from speech (*Vāc*). Thus Śakti which we have seen to be *Purnāhantā* which is only another name for *Vimarśa*, is from another angle identical with *Parāvac* or speech (*Vāc*) in its ultimate form. But here *Vāc* must not be understood as a mere physical phenomenon, but rather as that primeval psychic energy of which words are mere symbols. The immaterial universe is not other than *Vācya* and *Vācaka*, substance and speech, the former having its affinity to *Prakāśa* and the latter to *Vimarśa*, although the two are not really separable.

The essence of *Parāvac* is world-formation (*Śabdana*), not in the gross audible form but in that most subtle one which is itself the core of all self-consciousness. At one end it is independent of all verbal conventions while at the other, *i.e.*, in the stage of Māyā, it is the substratum of all such conventions. At the source, substance and speech are one, and it is only in the state of Māyā that they appear to have separate existence. Speech (*Vāc*) has four stages or levels. When the desire for manifestation has just raised its head and become self-conscious, the condition is comparable to that of a seed about to germinate. This is called *Paśyantī:* that which sees itself. Here *Vācya* and *Vācaka* are not yet differentiated. Next comes *Madhyamā* or the intermediate stage, that which immediately precedes articulate speech, in which, although idea and word are distinguishable, they are as yet imbedded in a common substratum from which they do not stand out. The last stage is that of gross audible uttered speech—*Vaikharī*, which has its manifestation in the world of Māyā.

This in brief is the doctrine of *Vāc* which is as old as the Vedas. The *Rigveda* clearly mentions the four

stages of *Vāc*, of which only one is uttered, while the remaining three are hidden in the cave (of the heart) and are recognized only by sages: *Catvari Vāc Parimitā Padāni, Tāni Vidur Brāhamanā ye Manīshinah; Guhā Trīni Nihitā Nengayanti, Turīyam Vāco Manushya Vadanti.* There is also the celebrated *Sūkta* in which *Vāc* apostrophises herself as the source of the Veda and as the basis of all Devatās and Mantras. This is the origin of the theory of Śabda Brahman which is accepted by many orthodox Darśanas. This is the *Sphoṭavāda* of the grammarians, so eloquently expounded by Bhartrihari and others.

Prior to the formation of words and sentences comes the manifestation of the letters of the alphabet, the *Varṇas*. The sounds of the Sanskrit alphabet starting with "A" and ending with "Ha" symbolically represent the whole gamut (*Varṇamālā*) of reflection or *Vimarśa*, forming the word *Aham* which comprehends within itself the potentiality of all self-consciousness. Each and every sound is a *Mātrikā* or living energy, inseparable from the quality of the *Citta* of the speaker. These sounds are conceived not as being created by the speaker but as self-existent and only uttered (*Uccāra*). Sometimes *Ksha* is taken as the last sound and the *Varṇamālā* then becomes *Akshamālā*, the rosary being its physical equivalent. It is significant that *Akshara* stands for each letter of the alphabet, and also for the totality of sounds.

The unitary *Akshara* stands for the Supreme indestructible Brahman in the Upanishads, where it is described as That, by knowing which all else becomes known. It is comparable to the single Mātrikā of the Tantra and *Mantraśāstra* which is the root or source (*Yoni*) of all sounds and stands for the *Paśyantī* stage of *Vāc*. Meditations on individual sounds and description of the results they yield in the course of Sādhanā abound in the Upanishads. A typical example is the meditation on the sound Om (*Omkara*) and of its component elements, A, U, and M. This type of meditation on what are called *Bījāksharas* has been greatly developed in the Śākta Tantras and the Trika as well as in the Purānas and the Āgamas.

In the Trika the utmost importance is attached to the sounds of the alphabet itself as primary *Bījāksharas* and the substratum of all Mantras, and to Mantra in general as the basic element in all the three types of *Grāhakas* known as *Mantra*, *Mantreśvara* and *Mantramāheśvara*. Thus *Śuddhavidyā*, *Īśvara* and *Sadāśiva* are compact of *Mantravīrya* or energy, and *Purṇāhantā* is the top limit of *Mantravīrya*. It is only through the achievement of *Mantravīrya* that the true nature of Śakti and Śiva can be realised. Mantra is the principal form of Sādhanā suited to the stage of the Sādhaka, the *Āṇavopāya* for the lowest grade, comprising external ritual, the *Śāktopāya* made up mainly of mental practice or *Mantrasādhanā*, and the

Śāmbhavopāya for the highest class of Sādhakas who rely only on the state (*Bhāva*) produced by deep and penetrative spiritual insight and not involving specific practices, physical or mental. Above all is said to come "the method which is not method" —*Anupāya*—which consists in effortless recollection of the supreme state. This is *Pratyabhijnā* proper.

This is a very brief and scrappy conspectus of the entire system. Every word in it is capable of voluminous explanation, but that would be to miss the very spirit of the system which lies not in amplification of verbal explanations (*Vikalpas*), but in the going backwards, the condensation and ultimate dissolution of all speech, when first the *Madhyamā* stage of speech is grasped in its essence and then merged in the undifferentiated *Paśyantī* which is *Nirvikalpa* and identical with *Śadāśiva*. The next step, of course, cannot be spoken of in words. It is *Anuttara*.

Now for some concluding remarks. It has already been observed that the system combines in itself the good points of many other systems. First, its ultimate findings (*Śiddhāntas*) are in perfect agreement with the highest utterances of the Upanishads which are the admitted high-water mark of Indian experience. But no break is effected with the tradition of the Veda, which presents the Supreme Reality as the repository (*Śaktimat*) of power (*Śakti*). It is in entire consonance with the spirit of the Vedas, the Brāhmaṇas and the Upanishads that in the Trika, too, the manifestation of Śakti is primarily through Mantra. In the Veda, wherever the word Māyā occurs it is always in the sense of variegated power (Śakti) generally associated with Indra; and never in the sense of illusion as in the later Vedānta. The Trika is, therefore, on the best ground in accepting the principle of Śakti in preference to Māyā. By this preference, it is enabled to cross over that rejection of the actual world of phenomena as unreal, a notion which has, as it were, cast a pall over the mind of India and induced a pernicious anæmia of the spirit through the centuries, with all its ghastly consequences, political and other. In the Trika we enter at once a healthier atmosphere, where it becomes possible once again to take the world and its affairs seriously, but in their right perspective. There is no sacrifice of one world for another, which has been the bane of most of the higher religious and philosophical disciplines all the world over.

Next, the approach is not through a rigid and uncompromising logic as in the Śānkara Vedānta, with its glorification of asceticism (Sannyāsa) on the one hand and its final appeal to the authority of Śruti on the other. The Trika approach is not through logic so much as through psychology. Starting with commonplace everyday experience it proceeds step by step to higher realms, using the reason—as well as the

creative imagination. There is no appeal to authority at any stage, or any special claim to esotericism, for even the Guru's function here is of very limited scope, and at every crucial turn it is the seeker alone who can help himself. Neither austerities nor any particular mode of life are prescribed, nor is the initiation restricted to any particular caste or creed. It is open to all who seek it, although the fruition will be most rapid in those whose Saṁskāras have prepared them for it, in whom has occurred what is technically termed the descent of Śakti (*Śaktipāta*) which is not other than the grace (*Anugraha*) of the Supreme Lord.

The discipline is graded and provides for contemplation as well as ritual activity (*Karma*) for those who need it. The scheme, too, is not a bare skeleton of Tattvas, but its higher categories—Śiva and Śakti—are such as could be clothed with flesh and blood by the imagination so as to serve as the substratum of devotion (*Bhakti*). But yet Bhakti is not allowed to monopolize the whole stage as in the dualistic (Dvaita) system to the exclusion of all else. The seeker does not plunge headlong in a vortex of emotion and drown his discrimination (*Viveka*). While adopting the stand-point of Śakti, those extremes of practice which have given a bad name to the exclusive Śakti cults are at the same time avoided. Śakti is prevented from losing her balance by the constant presence of Śiva. This stress on the experience of Śakti prevents the aim of this school from being merely a negative freedom as in other systems, whether it be the Jīvanmukti of the Vedāntins or the Nirvāṇa of the Bauddhas. It is not a mere release of the *Paśu* from his bonds (*Pāśa*), but it is at the same time an acquiring of the power in freedom—*Svātantrya, Aiśvarya* and *Patibhāva*. Thus is avoided the common reproach against idealism that it degenerates into solipsism, for here it is not the limited empirical self of everyday experience, (*Māyāpramātā*) who is the creator of the ideal world of experience but Īśvara—a Self who, although different from the *Māyāpramātā* is yet co-present with him in the experience not merely of the Yogin but indeed of every man. The procedures used in this system allow full scope for harmonious combination with other systems of Yoga, *e.g.*, the Kuṇḍalinī Yoga, Kuṇḍalinī being no other than the *Vākśakti* of the Trika. But trance conditions are not requisite for the highest realization which is quite consistent with the waking experience. The Supreme Reality is not something special (*Viśeśa*), but indeed the most fundamental basis of all experience (*Sāmānya, Citi* or *Caitanya*). This is, however, considered not as a homogeneous entity, which would be inert (*Jaḍa*) but symbolically as a twin (*Yāmala, Saṁghaṭṭa* or *Mithuna*) of Śiva and Śakti, of *Prakāśa* and *Vimarśa*. This union results in the highest ecstasy

(*Ānanda*). In judging any Darśana, however, extraneous considerations like its rationality or its affinities are not the final test, but only the test of its efficacy. The test is whether it will deliver the goods. Those who have tried the Trika give the answer in an unmistakable affirmative.

K. GURU DUTT

HOURS OF LEISURE

The January *Fabian News* contains the lecture which Mr. Benn Levy, M. P., delivered at Beatrice Webb House last summer, "A Policy for Leisure." "Leisure" becomes a misnomer if its regimentation is attempted and Mr. Levy is on sound ground in holding the extension of the *availability* of the arts and other recreational amenities the only defensible "policy for leisure." He dismisses in a paragraph the two main physical departments of recreation, taking exercise and watching other people taking exercise. They could not be so lightly taken for granted for India, where the encouragement of games, folk dancing and other forms of exercise is a real need in many of our thousands of villages as well as in the overcrowded towns and cities.

Mr. Levy's most pertinent reflections related to the arts, the extension of the availability of which naturally involves ensuring "that living artists can in fact live." The provision of more galleries, exhibitions, concert halls and theatres will not improve the artist's economic position unless people go to them. It is Mr. Levy's conviction that, just as "there are no absolutes in literary judgment," so in art popular taste cannot be expected to prefer the best, and patronage from the discriminating may be necessary, though he would not centralise it, sifting art "through the sieve of a single judgment." His explanation why the artist cannot cater to popular demand is suggestive.

> Inspiration or God...somehow get themselves on to the canvas or the written page or the score. A work of art is a work of collaboration. When I write a play, there is a clear division of labour. God does the good bits and I do the rest. The artist who claims to have done it all is either a liar or no artist. The politician tells less than he knows, the scientist tells all that he knows but the artist tells more than he knows. No man could know as much as the artist tells.

Whether we call it inspiration or the manifestation from within outwardly of the innate and divine nature of man's over-soul, this is a not inapt description of what distinguishes the work of genius from the mediocre product of the plodding pedestrian brush or pen.

E. M. H.

NEW BOOKS AND OLD

The Seed of the Church. By F. A. Lea. (Sheppard Press, London. 172 pp. 1948. 10*s.* 6*d.*)

The writer states that this brief study was written primarily in order to clear his own mind on problems which he summarises as the need for a revaluation both of Christian theology and of Nazism, Marxism and Freudism, each in the light thrown upon it by the others. Another way of describing the theme is found in the words of Arthur Koestler quoted in the last chapter: "Neither the saint nor the revolutionary can save us, only the synthesis of the two."

The theme is developed in three movements. The first is a critique of Fascist, Communist and Freudian ideologies; the second, a discussion of the early landmarks of Christian thought from Paul (with his background of Old Testament prophecy) to Augustine; the third describes the rise of Protestantism and discusses the significance of modern Protestant and Catholic thought. The conclusion of the whole matter is thus expressed:—

> The saint and the revolutionary are alike in requiring a faith to sustain them; and the only faith that can reconcile the two must be one which is itself a synthesis of the Græco-Oriental and Judaic traditions. Such a faith Christianity has been. For in the religion of love, detachment from the world issues directly in the transformation and redemption of the world; in the Christian, the saint who seeks an other-worldly perfection of the individual, and the revolutionary who seeks a this-worldly perfection of society, are present together and at one.

This conclusion is not new to any who have even a slight acquaintance with modern religious thought in the West. The author himself claims that the lines of thought which lead to it will be of more interest than the conclusion itself. This is true, and scattered through the book there are stimulating judgements, such as those on Koestler and Schweitzer. Yet it is just at this point that criticism arises. One could wish that the lines of thought had been recorded with the same clarity of exposition as the conclusion just quoted. They are only too often blurred by a cloud of quasi-psychological verbiage, or by a superficial and self-conscious cleverness of style which to some minds will seem better suited to the pages of *Punch* than to a book of this nature. And, though the author apologises in advance for dogmatism necessitated by the brevity of the treatment, some of his dicta read far too much like debating points, and, like debating points, are apt to be shallow. There is, for example, a great deal more to be said on the persecution of the Jews in Europe than that "the Jew is the nemesis of Christian hypocrisy."

As for the author's general position, readers in India and the Far East will probably feel that he suffers from the very limitation of outlook for which he justly criticises Hegel—ignorance of the contributions made to his subject by India and the Far East. It is not only within the bounds of the Christian church that men and women have experienced the synthesis of detachment and service in love.

Marjorie Sykes

The Religion of No-Religion. By FREDERIC SPIEGELBERG. (James Ladd Delkin, Stanford, Calif. 130 pp. 1948)

Professor Spiegelberg is a protagonist of the "adventurous character in religion," which tries to get rid of all conscious forms of religious life in order to establish this very life on a much deeper plane which is called the Unconscious. Only in so far as the unconscious world is reflected in conscious thought may it be called religion or, more specifically, the "Religion of No-Religion."

The book, an adventure in comparative theology, provides a microscope for analysing the apparently meaningless facts of religion and a telescope as well for peeping into the depths of life's mysteries. The author believes that "the development of atheism in the human mind is a mental disease which might be described as spiritual blindness." His survey of the history of philosophical criticism of atheism is thought-provoking. He points out that religious iconoclasm is utterly different from atheism and further that the state of mystic unity is not a state of reduced vitality. Truth in religion cannot be preserved without its reinterpretation from time to time. The holy unknown lies in the midst of our experiences; it lies between heaven and earth.

Speaking of the relation of art to religion, the author rightly states that an artist is a creator, a uniter of here and hereafter. The unconsciously achieved art creation and art enjoyment in the Western world of today correspond to the consciously developed meditation practices of the Indian Yoga. Mere ritualism is, however, not a soul-discipline but a mind-sickness.

This book is a production of much study and reflection; its author has drawn his materials from Western and Eastern sources, ancient and modern. The last chapter, "Alchemy as a Way of Salvation," should be read by all who are interested in the study of the Sanskrit texts on *rasa-vidyā* (Alchemy), as it enables us to understand their purpose in its correct bearing on the mystical side of our existence. The author contradicts the current notion that Alchemy is the mother of Chemistry, holding it a misinterpretation of the true nature of Alchemy, which was "a divine Science concerned with the ultimate mysteries of reality, attempting a transformation of matter and of all being into a higher form of existence."

The author's remarks on the significance of purposeless actions are cogent. Most of the things we do have no purpose. Life is not always devoted to pure utility. Firm heroes of purpose do not exist. The significance of our own purposeless actions can be grasped only if we know the aims and activities of the alchemists who were concerned with the soul and its development and not with material gold or quicksilver.

To those who consider religion as merely an opiate, this book will have no appeal, but for those who consider religion in the widest sense, as part and parcel of our existence, *The Religion of No-Religion* provides a new pair of spectacles through which they can examine the facts of religion in their correct perspective. No student of comparative theology should go without this aid.

P. K. GODE

The Reach of the Mind. By J. B. RHINE. (Faber and Faber, Ltd., London. 188 pp. 1948. 10*s.* 6*d.*)

The history of Psychology has certain important epochs. The Greeks did not have a clear-cut idea of mind: they were more concerned with the distinction between matter and form than with that between matter and mind. The mediæval philosophers drew a very sharp distinction between matter and mind; but they were more interested in the salvation of the latter, which they called the soul, than in the relation between mind and matter. From the time of Descartes onwards, the idea of soul was given up by philosophers and psychologists, but Psychology remained for a very long time speculative and introspective. From the time Wundt founded his psychological laboratory in Germany, Psychology has been occupying a respectable place among the sciences. But at first it was thought that the methods both of experiment and of interpretation should be mechanistic; for the sciences having the highest prestige then, physics and chemistry, were mechanistic. Naturally, psycho-physics was enthusiastically developed. The success achieved by this branch of Psychology produced an attitude among many psychologists that tended to turn Psychology into a branch of physiology or neurology. Man was treated as only a sort of epiphenomenon or shadow of the neural processes, without the ability to be causally effective on the body. But the work of Freud and the study of neurotic cases during Great War I disproved the theory and established once for all the causal efficacy of mind over body. The concept of the Unconscious or the Unconscious Mind was formed, and the subject is being keenly investigated and developed. A distinction is drawn between functional and organic diseases of the mind, the former being treated as mainly psychological. Functional diseases are disorders in the unificatory processes of the mind. Sensory processes connected with the outside world are still regarded as normal, that is, as working through the senses.

It is here that the importance of the work of Professor Rhine belongs. His experiments try to prove that even the sensory processes can be extra-normal, that sensory knowledge can be obtained even without the aid of the senses, and that mind influences not only one's body and one's behaviour but also the minds of other persons, their bodies and even inanimate objects. Professor Rhine is well-known throughout the world for his researches in extra-sensory perception, and there is no doubt that he has started a new epoch in psychological research. The present work, *The Reach of the Mind*, describes how far mental processes extend. Besides presenting his latest discoveries on all the above topics, and the methodological and theoretical problems involved, the book gives a historical outline of his work, carried on in the face of prejudice and opposition. To the question whether the phenomena are normal or not, Dr. Rhine rightly answers that they are, whether they are called extra-sensory or by any adjective; for these capacities are found not in abnormal men but in those with a normal and healthy mind, though in varying degrees.

Professor Rhine would be interested to know that these capacities are not new to Upanishadic and Yogic Psychology. The Nyaya also discusses forms of *alaukika* (extra-normal)

cognition. To the question which Dr. Rhine raises, whether these capacities can be developed, and to which he could give no definite answer, the Yogic and Upanishadic Psychology answers in the affirmative and prescribes methods of discipline. And to the question raised by Dr. Rhine as to the uses to which these capacities can be put if developed, Indian Psychology emphatically says that they should be put to no mundane use. Abuse of these powers would be infinitely more disastrous than the abuse of atomic power.

The Indian reader will feel that Dr. Rhine is unfortunately not acquainted with our Psychology, which would have supplied an adequate theoretical basis for his researches. For instance, to the question: What is the relation between the mind and the senses, there is no satisfactory answer in his book.

It should, however, be noted that this branch of Psychology is still very young. It can certainly be hoped that the publication of this book will result in wider recognition of the importance of its problems, which are closer than any other to the being of man.

P. T. RAJU

Homage to Ananda K. Coomaraswamy: A Garland of Tributes. Edited by S. DURAI RAJA SINGAM. (Editor, Kuantan, Malaya. 192 pp. 1948.)

No fewer than eighty-five tributes to the late Dr. Ananda K. Coomaraswamy and a number of very interesting photographs are brought together in this admirable volume, which has been edited with loving care by a devoted admirer of the great Kalayogi. Here are discriminating tributes by thinkers of Asia, Europe and the U.S.A. to a great art critic, a tireless worker, a patriot and an anti-imperialist, an interpreter of East to West—and something more.

More than one of the writers refers to his interest in transcendental realities, which Dr. Coomaraswamy himself strikingly confirmed in his speech at the Seventieth Birthday dinner at the Harvard Club of Boston, less than three weeks before his death. In that speech, which is quoted here, he announced his intention to return with his wife to India for the rest of their lives.

It is good to know that a revised and enlarged edition is to follow. It should have many readers.

E. M. H.

Indian Cavalcade. By BHABANI BHATTACHARYA. (Nalanda Publications, Bombay 1. 261 pp. 1948. Rs. 6/12).

This is a series of thirty-seven sketches, each invested with the dramatic interest, in which the cavalcade of Indian history, starting with King Vikram and ending with Prime Minister Pandit Jawaharlal Nehru, has been portrayed. The reader is transported in imagination to "some memorable yesterdays"—which have shaped our country's destiny. He is made to relive them, too, so that the lamp of his patriotism is fed with the oil of aspiration to re-enact the glory that *is* Ind, despite the division of the subcontinent in twain.

So the Indian cavalcade in its aureole of vivid history divides itself at the supreme moment and the twain on their separate paths move on towards blue horizons ahead. The freedom to be Free.... The challenge of the future, the tryst with destiny.

An indispensable book for our young men and our young women—the builders of tomorrow.

G. M.

The Fairy Tradition in Britain. By LEWIS SPENCE. (Rider and Co., London. 374 pp. 1948. 21s.)

No fairy wand was passed over our respected author's brow as he sat writing up his case files on all that concerns the elfin brood. We are left in an utterly prosaic frame of mind and very much disillusioned of the charm the poets have sought to give to such a theme. Pucks and Ariels carry their atmosphere of another world with them, but here the fairies are all tracked to their somewhat dismal earthly dwelling-places. They do not by any means dissolve into thin air, but are a motley crew and when not engaged in abducting others' children, or changing them, are full of anxiety about their own and the details of everyday affairs like any ordinary care-worn mortal.

Naturally Lewis Spence has carefully documented all his sources and sifted his material into various types of stories, but there is no psychological clue to make clear what all these brownies be. It is curious that our author, whose research into magic lore has been so wide, should not have connected this world of the fairies with certain phenomenal happenings and powers within man himself. Also, he makes no use of the vast mass of material grouped under the names given to the various elemental forces of nature,—the salamanders of the fire, the sylphs of the air, the undines of the water, and the gnomes of the earth. This limiting of the fairies to their humanized form, in which they appear in people's minds, leaves the whole problem in an unsolvable condition.

In ancient lore, nature-spirits are not humanized beings but are the aeriel sprites who act as the nerves of nature, the intermediaries between mind and matter, and participate in all phenomena, from our thoughts to the actions we perform. Man creates his own fairies, beneficent forces or maleficent influences, and thus he peoples his current in space. Thoughts are things, and the eyes see both objectively and subjectively.

The author does not seem to have grasped the truth underlying different classes of Nature Spirits each with its own specific place and function and also affecting and affected by human thought, will and feeling.

Many of the stories relate not to nature spirits but to man's own elemental or astral self, the passion nature which takes what form it will when uncontrolled by the higher nature. It truly is often a changeling and no child of Mother Nature.

J. O. MACKENZIE

Man: An Autobiography. By GEORGE R. STEWART. (Cassell and Co., Ltd., London. 254 pp. 1948. 10s. 6*d.*)

Mr. Stewart's story of an imaginary MAN is a clever, if rather boring, invention by one of this MAN's progeny, "told in gossipy fashion." Although he does not exactly represent himself as a type of humanity the personal is vividly and often amusingly betrayed.

The story goes from an out-dated Darwinian theory of evolution to the present-day rivalry of different political ideologies. Readers will be more interested in what Mr. Stewart has to say of the development of a sense of

religion in his MAN. Though he says "I, MAN, have never had a religion" and considers it is "beyond the scope of this story," he then flounders into metaphysics; as for instance in his definition of conscience as "the present individual struggles against his immediate desire."

His notes on Mithraism, the Western version of Persian Zoroastrianism, might be extended to show its influence on religious thought in the first century of our era, its intermingling with the new religion, and how the anthropomorphic cult of waxing Christianity eventually overlaid the purer early form of approach to Reality. One has to remember that the Roman army brought its beliefs to Britain, as remains of their temples in that island witness. The Quakerish simplicity of their temples may be seen in what is perhaps the finest example in Rome, completely excavated only this century.

This lies under the magnificent basilica of San Clemente, itself superimposed on an earlier basilica. Below this again are subterranean chambers which puzzled archæologists. For on either side of a passage were two apartments which seemed incongruously placed. To the left we now find the complete Mithraic temple; to the right the "house of Clement" said to have been "hallowed by the presence of SS. Peter, Paul and Barnabas."

This proximity gives further justification for the teaching of some profound scholars that the Christian mythos was largely a redressing of the Mithraic cult staged with a new cast. For the story of Mithras is almost identical, as are those of other Eastern demi-gods, with that of the Jesus of the Gospels, and their being much earlier in time has led to speculation as to the real source of the early codices of the New Testament.

If Mr. Stewart's book serves as a stimulant to curiosity and thought on such matters, it will perhaps achieve an end he has not anticipated.

A. A. MORTON

Looking Before and After: A Collection of Essays. By JOHN MIDDLETON MURRY. (Sheppard Press, London. 249 pp. 1948. 12*s.* 6*d.*)

This is a collection of twenty-seven essays published between 1937 and 1947 by the author who is a well-known Christian Pacifist, writer and critic. They deal with Politics, Religion and Literature. Cumulatively, they constitute a spirited protest against Totalitarianism and a powerful plea for community life, which the essayist believes is the only antidote for it.

To this end—community life or the "calls of good living"—he argues that

> our activities must be creative and healing in the simplest sense: always for life in the midst of death; our growing fellowship with one another must be the means of deepening our sense of fellowship with our fellow-men; and the utterance in words of our conviction must be imbued by a depth of charity.

But for this "conscience has to be raised to the plane of consciousness." Thus, there will come into being a truly Free Society based on the harmonious blending of social morality and subsistence production. The book might as well have been entitled "Dynamism of Peace," so searchingly does it reveal the rhythm and radiance of the springtime of the Spirit.

G. M.

Artist in Unknown India. By MARGUERITE MILWARD, with a Foreword by Prof. H. J. Fleure. (T. Werner Laurie, Ltd., London. 274+xiv pp., Illustrated. 1948. 21*s.*)

Mrs. Milward's book is a very readable and interesting, but also most unconventional, travel account. Mrs. Milward is a well-known sculptor, a pupil of the famous French master Bourdelle, exhibiting first at Paris in the Salons des Beaux-Arts and of the Independents, later settling in London. Many of her works have found their way into museums, and Stanley Casson's Studio publication *Sculpture of Today* devotes as many as fifteen illustrations to her. She specialized in portrait busts, amongst them those of Lloyd George, Austen Chamberlain, and others.

In 1926 she came for the first time to India. During her second visit in 1929, when she was teaching sculpture at Santiniketan, she made portrait busts of Rabindranath Tagore, Jagadis Chandra Bose, Kedernath Chatterji and others. An exhibition in Paris of African native heads in bronze had aroused her interest in the fascinating artistic possibilities which other races could offer to a sculptor. In contact with the Santal tribes round Santiniketan, and with artists and scholars of India, then in London, the idea slowly assumed shape: In the backyards of Indian civilisation there live some 50 millions of "untouchables," low castes and primitive tribes belonging to several races and to many tribes of very different cultural traditions; many of them are little explored and some of them are already disappearing under the impact of modern developments.

At the end of 1935 Mrs. Milward started on a tour all over India to model anthropological busts of representatives of those various tribes. Of the 60 bronze busts exhibited at India House, London, in 1936, 38 were acquired by the Calcutta Museum. This book is the story of her travels, of her negotiations with the authorities whose help was needed in order to penetrate into those remote areas, descriptions of the tribes encountered and of her experiences with the successive models.

She first visited the Khatodis at Khandala near Bombay; then the "Criminal Tribes," Bhats, Korchas, Korwas, etc., in the "Industrial Settlement" near Hubli, proceeded to Hyderabad to study the Chenchus, the Waddars, the Mathuras and the Bhils; she went to the Nilgiris in search of the Todas, the Kotas, etc., then to the primitive tribes of the Annamalai Hills and of Cochin in the South, to the Saoras and the Gonds of Orissa and to the Baigas of the Central Provinces and Bastar, where she found the help of Verrier Elwin and Archer; to the Oraons, the Mundas, the Hos and the Santals of Chota Nagpur and finally to the Naga tribes of Assam and of Manipur, concluding her survey with a visit to Nepal. The photographs of Mrs. Milward's busts, sometimes shown side by side with photographs of her models, form a fascinating panorama of the manifold varieties in which human character and human beauty can express themselves.

Mrs. Milward took, of course, this opportunity again to visit the ancient monuments of Indian art. Her observations are worth quoting.

The Kailasa at Ellora she found "soul-stirring and most beautiful. It may well be called

the eighth wonder of the world, this vision in stone....The giant statues, more alive than flesh and blood, seemed to depict all the emotions and passions of the human race. There was deep meaning in every curve of the body, every turn of the head." Siva dancing the Tandava in the Lankesvara Cave: "The force of movement and the *elan* is so great and the body expresses so much feeling and vitality that each or any part of it is a masterpiece." Ajanta: "The greatest cave paintings in the world." The "Trimurti" at Elephanta: "The most glorious piece of sculpture in all India....How Bourdelle, greatest of French sculptors, and one time my Professor, would have admired it."

The reaction of a first-class modern sculptor to Indian art! To be sure Auguste Rodin, the greatest of all European sculptors of recent times, had been not less enthusiastic about Indian sculpture. Indeed, the times are past when Indian art was regarded at the best as an object for the student of religion or ethnology. The best of modern sculptors are praising the greatness of ancient Indian art. The world has changed much in the last half century!

H. GOETZ

An Outline of Indian Art. By P. RAJESWARA RAO. (The Author, Ellore. 53 pp. Illustrated. 1948. Re. 1/8)

A collection of articles published in *The Indian Review*, *The Hindustan Review* and *Mysindia*, this little book is dedicated to the memory of the late Dr. Ananda K. Coomaraswamy. It is the work of an amateur who loves his national art and has a fine understanding for art as such, but has not made a detailed study of the monuments. Thus it offers very little factual information, and much space is devoted to quotations from standard books, from Coomaraswamy, Havell, Marshall, Cousins, Vogel, etc., some of them of the very one-sided views which are no longer accepted by serious scholars. Also the quotations from Indian literature are numerous and more interesting than the rather vague observations on the monuments.

The author lays special stress on the spiritual background of Indian art, as emphasized by Coomaraswamy and Havell. This holds good for every genuine art the world over, but it is surely necessary to hammer in the fundamental fact that genuine art is a creation growing from the depths of a cosmic experience, and not a mere luxury article or a display of clever artificiality. India has not yet fully recovered from the impact of foreign political rule, cultural disorientation and the disastrous influence of "art" imports which had dumped into a colony whatever had been rejected at the metropolis.

The greatness of Indian art is for many still a national slogan, not yet a living experience. And before discussing the characteristics and problems of the many individual style varieties, the appreciation of art as such and in its national setting has first to be revived. The author rightly points to the deplorable neglect of art in present-day Indian education, where art is taught either as a craft, or as an aspect of history, but not as an autonomous aspect of cultural self-expression. Disappointing as this booklet may be for him who expects factual information, it will fulfil a useful task in re-educating the Indian public to an appreciation of their beautiful national art.

H. GOETZ

Candravākyas of Vararuci: A Practical Guide for Calculating the Position of the Sun and Moon, namely, Tithi and Nakṣatra on Any Day of the Year. Edited by C. KUNHAN RAJA. (Adyar Library, Adyar, Madras. Rs. 2/-; reprinted from *Haricarita*, Adyar Library Series No. 63)

The text of the *Candravākyas* and Appendices I and II in the booklet before us were published some time ago in the edition of the *Haricarita*. The present reprint of this text includes some new matter in the Introduction besides Appendices III to IX which enhance the value of this primer of astronomy, which Dr. Raja aptly calls a "pocket watch" and a "perpetual calendar." The Hindus use a calendar in connection with the performance of religious ceremonies on particular days and for determining the auspicious hours for routine acts, such as starting on a journey, starting a business, etc. The *Candravākyas* contain words with vowels and consonants having certain numerical values. There is a definite method of finding out the exact *vakya* for a particular day. Festival days and auspicious hours are calculated according to these *vakyas*, which any student can easily commit to memory. Dr. Raja has explained in his learned introduction the system of notation on the strength of which the *vakyas* can be used. The exact *vakya* for a particular day is calculated from the *Kali* date for that day.

The *Candravākyas*, though merely of academic interest to us now, have had a definite value in the religious life of India. They are not a scientific guide to astronomy but they held the field for a long time as they were designed to be helpful to our ancestors with their implicit belief in the Hindu calendar. With all our modern education we still give the benefit of the doubt to astrology and choose an auspicious day and time for important events in life, private or public. To those who deride every ancient belief or practice the *Candravākyas* would appear as moonshine, but the serious student of the age-long history of human beliefs will have something to ponder over in the practices presumed by the Hindu calendar which cannot be completely wiped out from the Indian cultural and religious life. So long as the riddle of destiny is not solved by any scientist or philosopher we remain "such stuff as dreams are made on."

The present booklet reveals Dr. Raja's versatility of interests and his capacity to elucidate intricate subjects in a clear-cut and simple manner.

P. K. GODE

Boomerang. By E. WESTACOTT. (Author, 24, Redhood Way East, Letchworth, Herts., England. 35 pp. 1948. 1s. 6d.); *Mending His Ways.* By CHARLES A. WESTACOTT. (The United Humanitarian League, 24, Redhood Way East, Letchworth, Herts., England. 12 pp. 1948. 1s.)

Boomerang is a small booklet of twelve chapters dealing with Vivisection. The author holds, as he says in his Foreword, that "most, if not all, of the evils which afflict humanity today can be traced directly, or indirectly, to the practice of using living creatures for scientific experiments." *Mending His Ways* is a short play in one act, and deals with the taming of the "Fierce Wolf of Gubbio by St. Francis of Assisi," from the book, *The Flowers of St. Francis of Assisi.*

E. B.

The Black Laurel. By STORM JAMESON. (Macmillan and Co., Ltd., London. 10*s.* 6*d.*)

Miss Jameson has in this latest work given one more proof of her splendid powers of imaginative reconstruction, psychological insight and lucid expression. *The Black Laurel* is not just one more entertaining novel, but a powerful study of the old but never out-of-date theme of Justice *versus* Expediency, argued at its deepest level. Portrayed for a great part of its action against the background of Berlin during the first summer of its occupation, between August and October 1945, the novel concerns mainly a group of English people whose duties or interests place them in that living-dead city. With intense and mounting excitement, the action moves swiftly between the ambitions and anxieties of a General, the curious intentions of a Very Important Person, the feverish or helpless twistings of a German trapped by defeat and the education, the friendships and the loves of youth. But above all this, above the ruin and the devastation that haunt the novel, above the meannesses and brutalities of the human mind that are exposed, there is the question asked, though in an undertone—"What is a man profited if he shall gain the whole world, and lose his own soul?" The rhetorical question asks for an answer from the heart of the responsive reader.

The Black Laurel is a novel to read and to reflect upon—worthy of the attention of all thinking persons.

V. N. BHUSHAN

Goat to Kali. By CECILIE LESLIE. (Cassell and Co., Ltd., London. 408 pp. 1948. 12*s.* 6*d.*)

A vivid and very sympathetic story of the *raison d'être* and the "red" activities of the Bengal school of terrorists which were revived during 1941-42—a period which, in their opinion, was packed with portents of destiny for India. All the cross-currents of thought at work at the time are portrayed here with unusual insight and understanding: the overworked English civilian with nerves on edge but humane; the India-born Englishwoman with the air of a cent. per cent. daughter of the soil of Albion; the arrogant official and the exploiting business man whose "British boot has kicked" quite a number of Indian intellectuals, falling impatient and frustrated into the hands of the terrorists; the initiation even of young girls into the cult of Kali; the Englishwoman who is appreciative of the Indian's stand-point and struggle for independence; the poor victim of the "scorched earth" argument in the name of resistance to the advancing Japanese—all these appear on the canvas in their colourful local costumes.

The story is of absorbing interest. One or two points of criticism, however, may be made: The attribution of so-called "pro-Japanese" proclivities to Gandhiji and of "secret instructions" to the Congress to sabotage war effort ought to have been avoided in this otherwise excellent piece of fiction. Also the Glossary of Indian terms at the end has some slight inaccuracies. But *Goat to Kali* will be remembered as a novel with an authentic interpretation of a "nightmarish aspect" of an Indo-British relationship now happily at an end.

G. M.

Nietzsche: The Story of a Human Philosopher. By H. A. REYBURN in collaboration with H. E. HINDERKS and J. G. TAYLOR. (Macmillan and Co., Ltd., London. 500 pp. 1948. 21s.)

The reviewer has been interested in Nietzsche ever since he was a freshman at college and it has been his habit to read a thing or two by him whenever the mood has been on him. He has, however, been more enthralled by the writings of this poet-philosopher than devoted to any works of exposition about him. He has found many contradictory things in him, lyrical charm, poetic splendour, lofty scorn, withering contempt, prophetic vision, variability and instability of moods, illuminating imagery and rhythmical beauty. This means that it is primarily the poet in him that has moved the reviewer.

So far as his philosophy is concerned, he has been enraptured by his vision of the superman, though he has not been convinced about the process of his emergence or the rightness of his mission. He has vaguely felt that this is the height to which a human being can aspire, but he has also understood that of Nietzsche's two characteristics, self-control and hardness, it is not possible to understand the exact implications. The will to power may be an arresting slogan but experience teaches us that it has miserably failed as a philosophy of life, individual or corporate. The doctrine of eternal recurrence may have some interest for hair-splitting metaphysicians, but it cannot carry conviction even to a school-boy.

These are the positive aspects of his philosophy; nor are the negative more convincing. His fulminations against Christianity, his contempt in his later days for Wagner and his glorification of Anti-Christ are symptoms of a disease, pathological as well as psychological and, though they explain much in and supplement his positive philosophy, they are not of much account. Nor are his other writings, because Nietzsche was repetitive and incoherent. When a balance is struck, it is felt that he is to be taken more as a perfervid iconoclast than as a constructive philosopher.

Nor is the man difficult to understand. Even without knowing the minute details of his life one can understand the torment of his soul, the frustrations of his life, the solitariness of his spirit, the feebleness of his body and the marvellous gamut of his feelings. All these impressions even a casual reader can get from reading a book like *Thus Spake Zarathustra.*

The book under review reinforces these impressions with the help of a multitude of details drawn from letters and other sources. It is a book done in an exhaustive and painstaking manner but its great drawback is that its author equates the writings of this philosopher merely with his personal experiences. This kind of interpretation can at best be partial, for it leaves out the part that intuition plays in the life of a master mind like Nietzsche. On going through this book, patiently and laboriously, the reviewer is left with the impression that it is not the story of a human philosopher, but the anatomy of a disappointed man. It gives no sense of the grandeur of his thought; it reveals mainly his unbalanced mind. Nor does it give a portrait of the living man. He is mainly dealt with as a museum-piece or a case. It therefore is not adequate as a

biography, nor is it satisfying as a work of interpretation. It summarises his books and criticises them, but it fails to communicate that sense of power which Nietzsche, at his best, releases in a reader. The book is a monument of industry, but a failure either as a biography or as a piece of interpretative criticism. There is too much of analysis in it, and very little of imagination or sympathetic understanding. All the same, it is valuable for those who want to specialise in the study of Nietzsche.

DIWAN CHAND SHARMA

CORRESPONDENCE

CULTURAL REHABILITATION OF REFUGEES

In India today there are millions of people who, consequent on the recent cleavage in the age-long indivisible entity of the country, have been displaced both physically and financially. And, judging from the immensity of the problem of their rehabilitation, it would appear that they have "come to stay," at least for a decade or so. It is, therefore, the part of prudence as well as of wise statesmanship, to take also a long-range view; also, I say, because the economic rehabilitation of the "refugees," as they are erroneously and patronisingly called, which is only an immediate objective, is already, and almost exclusively, engaging the attention of all concerned.

This long-range view will show the necessity of the cultural rehabilitation of the displaced, concurrently with their economic rehabilitation and not afterwards. For man needs bread both for his body and for his soul. And this bread for his soul can be supplied by culture alone.

This brings the question "What is culture?" Though culture has been defined variously in terms of self-education, self-knowledge, Self-centredness, yet for the purpose of our argument, the well-known definition, "Culture is what is left over after you have forgotten all you have definitely set out to learn," will do.

Now what have these displaced millions "left over" after they have forgotten all that they had definitely set out to learn, and, may one add, to earn, as well? It is the consciousness, deep down in their hearts—though covered over for the present with the politics of parochialism, with its attendant evils of aggressiveness and exclusiveness—that they are "members one of another." For this truth is in the very air of India, which they have breathed for generations. Surely, then, they cannot live without it for long. Therefore, it is this consciousness of theirs which must be made dynamic once again by being broaden-

ed, heightened and deepened. As John Cowper Powys has well said, " Culture is the bed-rock, the final wall, upon which one leans one's back in a God-forsaken chaos. "

The Arts are the best and the most beautiful, too, of the handmaidens of culture. Accordingly, they will have to be pressed into service in the arduous but indispensable work of reviving the " refugees' " underlying sense of unity. For a good poem, a beautiful picture, a noble thought—these are above the frontiers which split up the infinite in man into so many finite segments of humanity, factions with all their feverish friction.

This is a work in which the Government and people of culture can co-operate wholeheartedly and effectively in diverse ways, the most important of which, however, is the keeping up of the morale of the " refugees " so that they may face and fight the battle of life with courage and cheerfulness. And it is precisely these two attributes with which the Arts can endow the individual.

In every camp for " refugees, " therefore, and also in all such other places where they are concentrated, there should be groups of artists, using the term in its mission of creating currents of happiness—and thus indirectly of helpfulness—in the thought atmosphere of the dispossessed, disheartened and dejected. There should be a daily programme of two to three hours, preferably in the evening, when the displaced ones can be entertained with *chaste* music and drama. This programme may consist not only of songs and stories; it should also be punctuated with suitable " sermons," that is, Scriptural readings with a catholic, non-communal, non-creedal, exposition. The programme can be begun and rounded off with community singing. Then there may be organised periodically exhibitions of paintings, portraying the beautiful and the buoyant in Nature and in Man. Again, a regiment of craftsmen who can make materials of various beautiful things which are " a joy forever, " should live among the " refugees " to demonstrate daily and impart their skill, which reveals the Divine in its twin aspects, among others, *anandam* and *annam* (felicity and food). All these projects will, however, have to be financed by the Government, which will also see that the articles turned out by the artists and the craftsmen are sold in the market. It also will be necessary for a number of writers to live among the " refugees. " Of course, they will have, figuratively speaking, to be content, like the artists and the craftsmen, with bread without any yearning for butter.

Will our artists and people of culture respond to the urgent need of the refugees for help in their war against depression of the Spirit, deeper than the worst of economic depressions ? It is sincerely to be hoped that they will, for such a project as has been suggested was tried as a practical proposition in several countries during the last World War, and even in our own country, though on a small scale, on the Kashmir Front. Let the Banner of Culture fly side by side with the National Flag over our refugee camps.

GURDIAL MALLIK

Bombay.

THE INDIAN INSTITUTE OF CULTURE

The Indian Institute of Culture, Basavangudi, Bangalore, has had a varied and interesting programme in recent months. Among the outstanding lectures since those reported in our October issue, besides those already published or to be published in our pages, have been "French Canada and Its Culture," by Mr. D. A. Kearney, High Commissioner for Canada; "Kalidasa and Tagore," by Shri K. Chandrasekharan; "Bhavabhuti and His Contribution to Sanskrit Literature," by Shri M. P. L. Sastry; "Some Philosophical Problems in Indian Philosophy," by Dr. K. C. Varadachari; "The Influence of Indian Thought on French Literature," by Prof. Louis Renou of the Sorbonne, Paris; "The Function of Poetry," by Shri N. Madhava Rao; "The Scientific View of the Problem of Life," by Prof. M. Chayappa; and the first of two lectures on "Social Study Through Fiction" by Mr. Gordon Clough—"American Fiction and the American Mind." In December were inaugurated two monthly series of lectures in Kannada, and a fortnightly series for the Ladies' Group by Shri G. P. Rajaratnam on the fascinating subject of "Children in Indian Literature."

Books presented to the Discussion Group from September 1948 to mid-February 1949 inclusive were Edmond Taylor's *Richer by Asia; The Atlantis Myth* by H. S. Bellamy; *Scientific Man versus Power Politics* by Hans J. Morganthau; *Man's Last Choice* by E. M. Friedwald; *Gandhi* by George Catlin; *The Gay Genius* by Lin Yutang; *Einstein, His Life and Times* by Philip Frank; *The Nature of Thought* by Prof. Bland Blandshard; *The Reach of the Mind,* by J. B. Rhine; *Disraeli and the New Age* by Sir R. George Stapledon; *A Free and Responsible Press* by the Commission on Freedom of the Press; *Early Irish Literature* by Myles Dillon; and *Notes Towards the Definition of Culture* by T. S. Eliot.

There was an attendance of nearly 200 at the Mahatma Gandhi Memorial Meeting held at the Institute on January 30th, when several speakers paid their tribute to the departed leader in the spirit of reconsecration to his ideals.

In the Institute's first two Transactions, are published Shri M. Ramaswamy's review before the Discussion Group of Carl Van Doren's *The Great Rehearsal* and Shri G. P. Rajaratnam's address on the "Significance of the Wheel of Asoka in the Flag of Free India."

We print below the address which **Mr. B. Leitgeber,** Director of the United Nations Information Centre, New Delhi, gave on December 21st on a significant and timely theme.—ED.]

PUBLIC OPINION AS A WEAPON OF PEACE

Two colossal forces face each other in human society. The oldest and most deeply entrenched is war. The second, newer, almost embryonic, is the public demand for peace. The two are vastly uneven. Let us bluntly recognize that as the starting-point.

War has come down to us through the centuries. It is associated with all our histories, our heroes, the things that raise our temperatures. The public demand for peace on a global scale is astonishingly new. It is only a quarter of a century since the first world association of nations against war was created. It is only two decades ago that war was outlawed as an instrument of national policy—in the so-called Kellogg Pacts.

It is only public opinion that can change this uneven balance and give us hope for durable peace. There is a colossal programme here for public opinion to carry out, enough to keep the most energetic citizen fully active.

The world's peace and prosperity can

be assured in the long run only through a world agency embracing all governments and all peoples.

Groups, blocs, alliances, empires, even regional associations can be helpful along the way—if properly directed. They can never, however, be the final answer. They may build new barriers or even become a positive danger.

The ultimate goal of every man, woman and child in this world who cherishes his own peace and prosperity should be to devise a system of world organization which will secure the peace and prosperity of *all* other peoples in the world. This cannot be done overnight. It constitutes the greatest effort in the long history of mankind. It will inevitably come by stages, bit by bit, slowly at times, but in spurts at other times. The test of any policy, proposal, or effort in world affairs is very simple: does it, or does it not, lead towards the ultimate goal of world peace ?

The most far-reaching effort yet made along these lines is the United Nations. This agency, born out of the tragedy of World War II, is already many times larger than its predecessor, the *League of Nations*, born out of the tragedy of World War I, just as the devastations of World War II were very much greater than those of World War I.

The United Nations has put at the disposal of the governments and peoples of the world the machinery and methods of consultation, conference and co-operation which, with good-will on the part of the nations, should lead to the goal of world peace and prosperity.

This is what the United Nations Organization has developed up to the present moment:—

a. A Charter and a code of conduct called the rules of procedure.

b. An annual General Assembly of all States' Members to discuss almost any matter of international interest. These are the ears and the eyes of the world.

c. A Security Council to handle specific problems of international peace, which is the main political forum of the U. N.

d. An Economic and Social Council to deal with vital problems in these vast fields—the most constructive of all United Nations bodies.

e. A Trusteeship Council to meet the problems of those peoples who are not yet fully independent.

f. A Court of Justice for legal disputes.

g. And, last, but not least, a Secretariat to serve as a world civil service.

A dozen specialized Agencies have also been established in specific fields and in intimate association with the United Nations, including:

a. The Food and Agriculture Organization.

b. The International Bank for Reconstruction and Development.

c. The International Monetary Fund.

d. The International Labour Organization.

e. The International Civil Aviation Organization.

f. The World Health Organization.

g. The International Refugee Organization.

h. The International Trade Organization.

i. The Universal Postal Union.

j. The International Telecommu-

nications Union and, most important of all,

k. The United Nations Educational, Scientific and Cultural Organization.

The governments and peoples of the world thus have at their disposal the means for solving the problem before them. But those means are not automatic. They must have the energy and support of the governments and peoples just as a motor must have motive power.

The United Nations is not a government or a Super-state. Rightly or wrongly, it has been given little original power of its own *except moral power.* That is the first and most vital fact about the United Nations. It is wrong to expect it to do things which it has not been given the power to do.

The United Nations is primarily a philosophy and a method. It points out the way and provides the guides. It cannot, however, force the governments and the peoples against their will. It is constrained to do things the hard way, by co-operation and consent amongst sovereign equals—rather than by the easy way of dictation.

It is, therefore, only too natural that the peoples of the world should be invited to learn to restrain themselves in their wishes and demands. They are invited to develop the sense of compromise and of respect for the other nations, their neighbours, their rivals, sometimes their hereditary enemies. It is part of the international education for peace to realize not only one's own problems and needs, but also to know the problems of one's neighbour, so as to understand his motives for action and eventually to find a way out of mutual difficulties by choosing the road of amicable settlement and fostering durable friendship. History teaches us that many nations who have been enemies for centuries later became friends! Each made a sacrifice, each gave in a little here, a little there, and so friendship was built between them for ages. This is the classical road to well-being and prosperity. Its foundation is always peace.

There will be real hope of peace in this world when men, women, and children everywhere realize that peace is their first and most vital necessity, that without it all else is endangered, and that to get it they must make an effort commensurate with its value. Too many feel they can get it cheaply or through someone else's labour. This is the great error. To have advantages means to make sacrifices.

The United Nations offers the world its best hope of peace. That does not at all mean that the United Nations is either perfect or final. It is neither. But it is a beginning. It represents the rock bottom of present-day development. On this rock the building of peace goes on. Our day-by-day observation of politics teaches us, however, that *the governments and peoples are not easily prepared, even after a second World War, to surrender much of their sovereignty to an international agency.*

They have reserved the final power to themselves by a veto on a decision or a refusal of action. They cannot rightfully expect the United Nations to do what they have not empowered it to do.

The United Nations is nevertheless capable of great things. It *can* reach its goal of world peace and prosperity if the governments and peoples sufficiently co-operate. But the road will

be a hard one, the hardest that mankind has ever sought to follow. It will demand the greatest effort ever put forth in human affairs, greater indeed even than in war-time when the element of danger lightened the burden.

The greatest weakness of the United Nations lies not in the Charter, the veto, or any of the other alleged "weaknesses" but in a wide-spread tendency to indifference, to let someone else do the work, to isolate oneself from world affairs, to sit back without effort or sense of responsibility, and to run away at the first frustration.

In sober truth the United Nations represents the hard way. It is always infinitely difficult to achieve an agreed decision amongst some three-score vastly divergent nations. It is the absolute antithesis of a Hitler or a Mussolini; they could not, and indeed did not, long accept its counterpart in their day. Even a democratic state, particularly a powerful one, may often find the long debates irksome; it is easier, and often tempting, to act impatiently on one's own without all the fanfare, and even possible paralysis, of a world's town meeting.

It is a way, also, which requires infinite patience. Peoples must undergo almost a psychological revolution to adapt themselves to an organization like the United Nations. On the one hand, we have to move out from our own group and family to a group that is world-wide and immensely diversified. On the other, we must recognize that results come slowly and must stop looking for the spectacular. Human nature, alas, seems to thrill to conflict and dispute; we must learn to forgo that primitive emotion if we want our part in the United Nations to be a success. This will be painful in some ways; it will take away a bit of the drama when every difference of opinion in an international conference is described as a "wrangle" rather than a sincere exchange of views in search of a co-operative agreement; it will mean giving up a certain youthful exuberance and maturing with world responsibilities.

It is a long road we have entered upon: a road which will last as long as humanity survives on this planet. We have hardly crossed the threshold, and we have immense obstacles ahead. Our objective is the greatest which has ever confronted human society: not only to try to stop mankind's oldest and most deeply embedded activity of war, but also to raise the standards of living the world over and make this planet the garden spot that we can make it if only we can master ourselves. Our first task is to be constantly vigilant for any chance of progress, anywhere that it may present itself. The United Nations has the potentiality of being the most powerful instrument in the world; it can also be the weakest. It is a *reflection* of power rather than the *depository* of power. It possesses in theory all the resources of all its members, but any member may withhold his own power or even prevent the use of other members' powers.

Many of us wish the United Nations had greater power, that it could act more decisively, that it could cut many of the present-day Gordian knots once for all. But the nations have not been willing to give it that greater power in advance. Our only recourse, then, is to build it up slowly in practice. No great political organization was ever born in full strength; all began modest-

ly and gained strength with exercise and practice. The United Nations is no exception to this rule; it will go on gaining power and influence as the governments and peoples of the world become accustomed to it.

But all this, you may say, is being done outside—for us and not by us, by the governments, not by the peoples. What can we ourselves do to give the United Nations the cohesion, drive and continuity that it must have if we are really to have peace on this earth? A vast amount indeed.

We must get away from the lazy idea that peace is a comfortable luxury to be had in spare time. It is, in fact, our most vital interest on which all others depend. The whole pattern of our lives will be affected by whether we are preparing for a world of peace or one of war. It will be reflected in our tax bills, since in many countries one-third of the budget now goes for war services; in whether our children go to college or to training camp; and, eventually, in whether they, and perhaps we, too, end up in our own homes or in new and infinitely more deadly fox-holes, if there be such in an atomic war.

Let's get rid, too, of any sense of frustration. Too many people say resignedly that there is nothing they can do about it. This is nonsense; they can do an immense amount, enough all together to turn the scales between war and peace. They can read and learn, form opinions, demand right policies from their governments, write and speak, join organizations working in this field, contribute the funds necessary for creating an aroused citizenry; in short, fulfil the responsibilities of being a responsible part of the world, instead of sitting back and passing irritably over the world's news, too lazy to form an opinion, not knowing what their government is doing or not doing, standing aside from organizations working for United Nations objectively.

Some of us will have to get rid of our pet prejudices. We will have to mature in a world grown too small and explosive for such luxuries. We must not waste time fighting over again fights which already belong to the past, to history. *I include among the evils exalted nationalism or rather national egoism. We must grow to the stature of the world citizens we have become.*

How strange it sounds in our twentieth century that there are people who are not sufficiently aware of the importance of international relations for their own welfare at home. How strange, in an age of radio, quick air communications, teletype and television, that the peoples of the world do not know enough about the life of other nations and where the technical possibilities of mutual exchange of news would seem to be illimitable, are separated by thick walls of suspicion, ill-will and ignorance. There are enormous differences of literacy and education to be taken into account: high peaks of most enlightened opinion and dark valleys where poverty and illiteracy keep any light from penetrating. Some countries are magnificently served by press, radio, film, library, school and university; other great areas of the world's surface, which may be equally vital to its peace, are in darkness. Illiteracy in some regions and censorship in others produce impenetrable clouds of ignorance. Here, much has still to be done by everybody, individually, personally,

quite apart from the work of the great world organizations.

What is needed is an honest international mind, which goes beyond the narrow limits of the community, of the county, of the State, even beyond the frontiers of a larger Federation. A very fine word which often is misused is patriotism. Its counterpart in the political dictionary is "national sovereignty." How many crimes have been committed under this fair symbol! Originally conceived to express the ideal of an agglomeration of people banded together as a sovereign group, it has often been prostituted to mean that a particular group is a law wholly unto itself, obligated to no higher law and in fact above the law. Nothing could be more arrogant or more contemptuous of the rest of humanity. Hitler used it as a perfect cover to allow him to hound millions of other citizens out of their own country, with utter disregard of their elementary human rights. "My country, right or wrong," has a glorious ring perhaps in war-time, but how hollow it sounds in a civilized society and what an invitation to chaos it would constitute if adopted universally!

The international spirit has to be developed from early youth. First, it must be fostered by a desire to know other nations, other peoples, better. Not only to know them, but also to appreciate and value them. It is a well-known fact, proved many times by history, that nations go forward and recede, that they have periods of rise and decline, that the line of development of a nation never quite follows a steady course; it goes up, then falls back, and rises again—goes through periods of plenty and of want—and makes it difficult to define what is really "progress."

To give you only the example of an ancient country like China, with its thousand-years'-old culture, rich in achievements in every field—technical ability, perfection in art, maturity in moral and social ideas—but with recurrent periods of poverty, famine, decay.

In international thinking one must think in terms of centuries. Only in that way shall we see other nations in the right perspective, taking pleasure in seeing them prosperous, sharing the common pleasures of a world community, and enjoying the blessings of civilization, and also sharing sorrow with them when events overwhelm their daily life. This seems to me the first condition if each of us wishes to do his share to achieve peace. In following the road of tolerance towards others, of understanding their motives, and of good-will in considering their claims, each of us can contribute to building international peace. A building is the sum of thousands of bricks and each brick has its share in the stability of the structure.

One thing besides tolerance and understanding of other nations has to be kept in mind when public opinion has to build peace. This is *patience.* Be prepared for the fact that progress in building the edifice of peace is very slow; it can only be achieved piecemeal.

How could one expect anything else? The history of mankind has been largely the history of armed conflicts. The accumulated forces of warlike mentality have to be uprooted one by one, gradually, by building up a solid barrier of world-wide public opinion favouring peaceful means of handling inter-

national relations. In past centuries only occasionally a few individuals, outstanding men of their time, grasped the idea of peace and tried to teach it to their peoples. Only in modern times, however, was a real beginning made for the better. Nowadays the idea of international peace is no more the property of a few. It has become the property of whole *nations*, even of *groups of nations*, and that is how, after World War II, our new United Nations Organization was born, with hopes for a more stable and more fruitful life. But the road is still long and full of obstacles. Don't expect quick and glamourous results. Keep in mind that patience is one of the safest doctors of therapy; the therapy of nations' disease like that of individuals requires time. Only after having conquered time shall we be victors in the final psychological war for peace among all nations.

All nations today, old and new, are contributors to the United Nations' effort. But how especially gifted are those who are both old and new like your own country, India. I spoke of patience that should lead the way, and who has shown more patience in its long history than India? When I spoke of gifts of tolerance and mutual understanding who has exhibited them more than the Indian Nation? The traditions of non-violence and love of nations should lead—and in this spirit I would like to end this address by appealing to the enlightened and loving Indian public opinion to pave the way of peace for all the other nations who need that lead.

B. LEITGEBER

THE SECULAR STATE

Prof. S. Radhakrishnan did well to clarify, in his Convocation Address at the Lucknow University on January 27th, the ideal of the secular State which India has been proclaimed to be. To call India a secular democratic State, he rightly maintained, does not, in the context of India's traditional tolerance, mean to be " non-religious but to be deeply spiritual. " There has been too much confusion between dogmatism and orthodoxy or religiosity and true religion, which seeks expression in life and does not seek to dominate the thought and ways of others. All that a secular State in India connotes is respect for the conscience of all individuals and the freedom of each to seek fulfilment on whatever road seems to him best.

By his denial that the building up of an Utopia would be sufficient for mankind and by his insistence on the moral law or Dharma, Prof. Radhakrishnan corrected a misapprehension which the casual reader might labour under from his mentioning with apparent agreement the common proposition that " the first essential of the good life is freedom from economic servitude. " This is a proposition that materialism could heartily endorse, but topsyturvy in the light of India's traditional wisdom. Economic wrongs must be righted and injustices redressed, and with all possible expedition, as Prof. Radhakrishnan urged, but it was never written that by first seeking material things " the kingdom of God and His righteousness " would be added unto man.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The spirit in which the first anniversary of the passing away of Gandhiji was observed was of reconsecration to his doctrines and ideals. The recognition of the truth expressed by India's Governor-General, at a prayer-meeting at New Delhi on January 30th, is general.

It is not enough if we are proud that we had Gandhiji among us. What we have to do is to do what he desired us to do.

" We must," Shri Rajagopalachari said, " derive from the memory of our departed leader courage to speak the truth, to be patient and bear with one another." Study of that message and its implications is the great present need, second only to practice of that part already known and accepted. If we may apply to Gandhiji the words attributed to Jesus, " If any man will do his will, he shall know of the doctrine," this will suffice for simpler folk, but for the educated, their natural leaders, it must be paraphrased. If any man will do his will, he must *study* the teaching of Gandhiji so that he may not only live it himself but enlighten others as to its full purport and application.

Our treasures of the spirit, have been augmented greatly by the legacy of Gandhiji. The sons of modern India, if they would not be faithless to their trust, to Gandhiji and to a needy and disheartened world, must purify themselves and live the doctrines they are called upon to teach.

Declaring in his presidential address at the Silver Jubilee celebrations of the Shreemati Nathibai Damodar Thackersey Kanyashala at Bombay, on February 6th, that " the highest aim of education was to translate the values of love, co-operation, service and broad humanism into active everyday conduct," Shri B. G. Kher, Bombay Premier, raised the controversial issue of co-education in secondary schools. Accepting Shri Kher's general principle that " education must adjust individuals to their particular life-pattern," we share his personal opinion that, especially at the adolescent level, with its difficulties of emotional adjustment, separate schools for boys and girls are desirable. We agree also that, homemaking being the career of the vast majority of women, studies and activities related to home life should find a prominent place in the curriculum of girls' schools.

Shri Kher mentioned the growing feeling in several European countries, against co-education at the secondary stage. The necessary steps have in many cases been taken to provide " suitable patterns of education " catering " separately to the distinctive needs of adolescent boys and girls." Co-education at the primary level has much to commend it and as for the relatively few young women who carry on their education beyond the secondary schools, Shri Kher believed that these more mature and self-reliant

students might perhaps be left free to choose whichever institutions they considered fittest.

Home-centred education for adolescent girls should not, of course, be home-bounded. The kitchen is an important factor in home-building; but cooking is an art as well as a science; the place and time at which, however, its knowledge and beneficence shine are where and when family members gather to break bread all together. At present it is somewhat rare that all break bread simultaneously. The offering of thanks, the saying of grace to be followed by pleasant and useful conversation builds an organ for the family spirit to manifest itself. Cooking and conversation and family spirit imply knowledge from good books and culture from the inner soul. Home-building is the most profit-yielding national investment and women are the best and most practical creators of the home and invokers of the family spirit. Our young women need, and need very badly, that bringing up.

Pandit Jawaharlal Nehru's views as an author, expressed in an article released to the press on 13th February, should go far to relieve the tension on the subject of an all-India language, so clearly and with such complete absence of partisan feeling does he present the problem. Further, it offers a timely check to the expression of isolationist views, so reasonably does it present the case for linguistic receptivity, of which the English language, with its flexibility and its capacity for growth, is suggested as an outstanding example. While he feels that the all-India language could not be any foreign tongue, but only Hindi or Hindustani under whatever name, Pandit Nehru believes that "English, both because of its world position and the present widespread knowledge of it in India, is bound to play an important part in our future activities." Indians, he writes, should aim at richness and accept whatever adds to their languages' cultural content and refrain from trying to exclude what has already been absorbed. The growth of language must be natural, not forced.

Pandit Nehru makes a profound and true observation in pointing to the fact that if it is the people who create the language, the language also to some extent moulds the people. Who will say that the Indian character has not been influenced towards spiritual interest and striving after moral excellence by its long tutelage to Sanskrit with its rich content? For all the receptivity which Pandit Nehru counsels, to words, phrases and ideas from Persian, English and other foreign sources, he sees it as inevitable that the all-India language, written in whatever script, shall derive its base and much of its content from Sanskrit, to which he pays the following tribute:—

> If I was asked what is the greatest treasure that India possesses, and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that this contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue.

It is, he says, not only a treasure of the past; it is also, in a degree astonishing for so ancient a language, "a living tradition." He would like, he says, to promote the study of Sanskrit and "to put our scholars to work to explore and bring to light the buried literature in this language that has been almost forgotten," a wish that every friend of India must echo.